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The Ecclesiastical Review

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THE ECCLESIASTICAL REVIEW

SEVENTH SERIES.—VOL. II.—(LXII).—FEBRUARY, 1920.—NO. 2.

FOREIGN MISSIONS: A PROGRAM OF ACTION.

I SHOULD like, with the permission of the Editor of this REVIEW, to lay before its readers some thoughts on the subject of Foreign Missions.

I choose this medium for several reasons—first and chiefly because THE ECCLESIASTICAL REVIEW circulates mainly, though by no means solely, amongst the American clergy; and my appeal lies chiefly to the Catholics of America. Secondly, because I see amongst the Catholics of the United States a great awakening on the subject of the Missions to the heathen. Thirdly, because I know of no Catholic country that is able—and, I feel sure, willing—to help as is the great Republic of the West in the Missionary Crusade that is now beginning. The United States came forward in the late great struggle and by its coöperation brought it to a victorious conclusion. She has become a great world power and her influence is increasingly felt in every part of the globe.

But, whatever her growing power in the councils of the world may be, I feel sure that for her is reserved a great and noble destiny, that of being the standard-bearer of the spiritual hosts which are to conquer paganism the world over. After all, there is only one kind of imperialism which really counts and that is the imperialism of the Catholic Church; which knows no boundaries but the limits of the world. If we priests are truly Catholic, we must think in continents, and no narrower bounds must content us. To circumscribe our ambitions to our own country is regionalism, nationalism in matters spiritual. We must dream of conquering the entire world to Christ and we must try and reach at the stars. No lowlier ambition should

content us. The Catholic Church is the heir of the ages and we must not forgo, by cowardice, timidity, indifference or sloth, the heritage which falls to our lot.

It is time that an organized effort to bring Asia and Africa to the knowledge of Christ were really made. We cannot afford to wait. It is not creditable to us as Catholics that, almost two thousand years after the death of the Divine Founder of our religion, such vast numbers of mankind know Him not but are lying in darkness and in the shadow of death. It is time that there was a great awakening on a most momentous matter that will not wait—time that the conscience of the whole Catholic world should be aroused to the fact that, if the Catholic Church will not enter into its inheritance, the sects will and filch from her that which is hers. It is time that the Fiery Cross should be carried round the world and that every town and village and countryside should be summoned to prepare its horse, foot and artillery and move against the enemy, paganism, in its many forms.

The signs are evident to anyone who can read. The debauch of blood has ended; the nations are peaceful from sheer weariness, and they will look to the things of peace. And amongst these is missionary effort. Peaceful penetration will follow the invasion of shot and shell. Anyone may see with but half an eye how matters are shaping. The Christian sects are on the alert.

We all read with pleasure of the generous way in which the Catholics of the United States are contributing their alms to the Society of the Propagation of the Faith. It is heartening to Catholics the world over that generous America is going to rival and outstrip the noble Catholics of France. But what is all this compared to what the sects are contributing? It takes one's breath away when one reads (I confine myself for the moment to the United States) that the Methodists contributed $110,000,000 recently for foreign missionary propaganda; that the Northern Baptists are completing their $6,000,000 Victory Fund, which will be increased by another $2,000,000 if the above figure is reached, while their ambition is to collect $100,000,000; and that the Southern Baptists are undertaking to raise $75,000,000 for their missionary work.

These figures simply overwhelm one. I know it will be said that not by dollars alone are men made Christians. That may be true; but unfortunately the argument is not very convincing. In the first place, men give a large sum for what they value much, which would seem to prove that the above-mentioned Christian sects set great store by missionary work. And, secondly, although money does not *directly* purchase conversions to Christianity, it does indirectly; for even Catholic Foreign Missioners must be clothed and fed (however modest their needs), and they must build churches and schools, convents and presbyteries; and all this costs money.

I know something of the generosity of Catholics; but when I try impartially to review this matter, I must own that my conclusion is that we Catholics fall behind other religious denominations in our liberality in behalf of Foreign Missions. Is, then, error worth more than Faith? And must an imperfect form of Christianity be valued higher than that which possesses Christian Revelation in all its fullness, its depth, and length, and height, and breadth? I do not believe that the generosity displayed by other Christian denominations can be effected without sacrifice: great, in many cases; in others, at least appreciable. I do not think that such huge sums can be contributed without a very decided reduction of income in the case of the wealthy; without a considerable docking of wages in the case of the workingman. Moreover, it seems to me that all must contribute according to their means, and that it is enthusiasm which carries them to such lengths of sacrifice.

Surely, such enthusiasm is at least latent in the Catholic body? It needs to be stimulated and excited. There are no annals, no pages of history, more glorious; no deeds of derring-do so truly noble, as the lives and the doings of Catholic Foreign Missions. Here is a fruitful source of enthusiasm, if it were well and wisely handled. In the whole of Christian post-Apostolic history, is there any glamor more entrancing than the life and the deeds of St. Francis Xavier and of other great missionary saints and apostles? My own feeling is that this is a branch of a great and wide subject that should be made much more of than it is in our Catholic literature and in clerical effort.

We shall do well, when we are appraising the relative efforts of the Catholic Church and of non-Catholic denominations, to remember that the United States of America and England, the two richest and most powerful countries in the world, are by tradition, by sentiment, as well as in their government, Protestant. But Catholicism is becoming a most important factor in the United States, and will have to be, more and more as time goes on, reckoned with in government policy. In this respect it has a great advantage over Catholics in England, who, even though they be of more account than their numbers would seem to warrant, are only a very small fraction of the entire population.

Now this fact of the Protestantism of these two countries is going to play a most important part in the Foreign Missionary field. Great Britain owns not only East India, with its teeming populations, but also a vast part of Africa, while she has large interests in China. The United States, in assuming the rôle of a great world power, is multiplying her interests, as well as establishing her influence, in many countries outside the American Continent. Hence there is a natural, though mistaken and mischievous, notion abroad that religion should follow the flag. If the colonizing power or the protecting influence be Protestant, the religion of the overlord should be there established. The reasoning is not perhaps strictly logical; but loose impressions have played a large part in history. It must be the part of Catholics to combat this mischievous notion. But where are the British or American missionaries to be found, who can prove in the mission field that, though British or Americans, they are still Catholics? Here we get to the root of a great difficulty, of which there is no solution, except that of employing missioners of other nationalities. There is a fair field and no favor, fortunately, in the missionary theatre of effort in British territories, and French missioners, as well as those of other nationalities, are allowed entrance; and it is mainly to them that we owe Catholic progress in the East and in Africa. But what I have said will be enough, I think, to show the dangerous opening in our missionary armor and how necessary it is that both the United States and Great Britain should have their numerous schools and colleges for the training of Catholic missioners.

But all this is merely introductory to what is the main purpose of this paper, the sub-title of which is "A Program of Action". Without further words I proceed to submit this "Program," not in any presumptuous spirit, but diffidently and tentatively. To my mind the time has come when words should give place to action in the matter of the Foreign Missions, and when suggestions for the conversion of the infidel should reach the further stage of translation into deeds.

What then is my proposal for undertaking the conversion to Christ of the infidel world? It consists of two parts. In the first place I put a special, united effort of appeal to the Holy Spirit, the Holy Ghost. It should not be partial or spasmodic, but universal and sustained. We are apt to forget that the Holy Ghost is the Primary Patron of the Foreign Missions. He came down on the Day of Pentecost to renew the face of the earth. He it was who filled the Apostles and disciples with that holiness, boldness, courage, and knowledge, which in no very long time drove paganism from Europe. Without His aid the foreign missioner is helpless. "Sine Tuo Numine, nihil est in homine." This Spirit must give the intending missionary his vocation. He it is who must keep alive in the aspirant's heart, during long years of study and preparation, courage and hope, and implant therein magnanimity. And when the missioner begins his work in heathen lands, it is to the Great Spirit of God to whom he must look for consolation in his trials, support in his disappointments, refreshment and comfort in his weariness and his loneliness. It was the Spirit of God who sent him and to this Spirit the missioner must ever appeal as to the spring and fount of all his endeavors.

We read once a year of the "parted tongues, as it were of fire", when the Apostles and disciples were filled with the Holy Ghost in the Cenacle in Jerusalem and had bestowed upon them the gift of tongues. These outward manifestations of the down-coming of the Great Spirit of God we cannot expect to be renewed. But the same wonderful results will follow if the Holy Ghost is *compelled* to come down into the hearts of men who wish only to preach His word. We are dazzled by the full Pentecostal Visitation and the wonders that followed. But He remains with His Church forever. He

is as powerful in men's hearts as He was in the days of the Apostles. God's arm is not shortened, nor is His power diminished. But we need, as a preliminary to a great advance in the missionary field, to supplicate the Holy Ghost in every Catholic heart, in every Catholic chapel and in every Catholic church throughout the entire world, publicly, unanimously, simultaneously, to come again into the world and again renew the face thereof. One long, united effort, continued through days all over the world, during which the Mass of the Holy Ghost should be said, His praises said and sung and preached —one universal great cry to this Holy Spirit to fill every heart might be followed by effects scarcely less startling in their nature than those that ensued upon His visible descent upon the Apostles.

Every day we use the beautiful petition in our Lord's own prayer, dulled very often, it is to be feared, by reiterated repetition, "Thy Kingdom come". Why should not every Catholic, when he uses this prayer, offer this particular petition to God for the spread of God's Kingdom on earth, not alone in his own heart and for the individual sanctification of all Catholics, but also and especially for the visible spread of the Gospel in all lands, particularly in those in which this great light has not yet shone?

I venture to say, and I say it with reverence, that we must thus bring down the Holy Spirit before we can hope for the necessary vocations to the Foreign Missionary field and before we can expect that speedy conversion of the infidel, which every Catholic should have so much at heart and for which he should be ready to sacrifice his wealth and his comfort and even what he holds dearer.

The second part of my program consists of organization. After all, shaping, reducing to a system, must be a necessary portion of every great constructive plan. In this man is simply humbly following the example of the Highest, who brought order out of chaos in this planet of ours, giving with infinite sagacity comely shapeliness to what was unfinished, unsightly, undigested.

What, then, is the plan I propose? It is that every parish in those countries of the world that enjoy the *Jus Commune* should educate one candidate for the Foreign Missionary

field. I can perfectly well see the objections to such a scheme. But what suggestion, if it were really effective, would not entail objections? Objections are not necessarily fatal. They can often, perhaps generally, be got rid of or greatly diminished.

One evident objection rises in the case of dioceses where the country ecclesiastically is in an inchoate state, and which, though enjoying the recently conferred *Jus Commune*, partake rather of the missionary character. In cases like these the argument might hold that my suggestion is the very one which the bishops are trying to follow out for their own diocesan needs. They would say rightly: "We find it hard enough to secure candidates for the priesthood for our own necessities. Why then should we be asked to sacrifice our own immediate needs for those of a work which, however good, lies far away from us?" In answer I ask: "Out of the thousand and more dioceses in the Catholic Church, in how many does this alleged argument hold good?" And those dioceses which to-day are in a condition of immaturity may to-morrow have emerged from the more primitive stage and may have put on the attributes of full-fledged maturity.

Having noticed this obvious objection I now pass on to consider the advantages and the method of working the plan that I here advocate.

I have not the statistics at hand which give the total number of parishes in the Catholic world. But, even one youth from every parish would give an immense number of candidates preparing for the Foreign Missions. In this way every parochial entity in every country would be brought to feel a direct interest in Foreign Missionary work. This great department of the Church's endeavors would no longer be an empty wraith, lacking substance and reality, but a living actuality, which Catholic men and women could, as it were, see and touch and handle. As to the common objection that care and money given to the Foreign Missions take away from home needs and that the education of priests for this great purpose depletes the supply at home, I venture confidently to say that the very reverse is the truth. By supporting Foreign Missions by men and money the charity of Catholics at home is stimulated and an impetus is given to vocations to the priest-

hood. I am positive that in no other matter is it so true as in this, that charity begets charity.

If the program that I merely adumbrate could be carried out, we should have an army of potential, and soon of actual, Foreign Missioners, which would before long, under God, be of such dimensions as to give hopes of converting a portion of that too, too solid mass of heathendom, which to-day is both our shame and almost our despair. At present the Church is represented in the theatre of missionary enterprise by priests and nuns who are, by the goodness of their lives and their devotion and self-sacrifice, the glory of the Church. But, even all these Orders and Congregations of men and women, illustrating in their unity and diversity a great fact in the Church Catholic, are inadequate in numbers to touch more than the mere fringe of massed heathendom. If the Church of Christ is to cope with infidelity as it ought, it must multiply its agencies, it must "out of these stones raise up children to Abraham". Within the bosom of the Church there lies that divine germ, which only needs stimulating to flourish; there resides that God-given power of diffusiveness, which is one of her great and glorious attributes. I will never believe that much more cannot be done for the Foreign Missions than is being done now; I will never lose my faith in the power, the genius, the divine capacity of the Church to rise to a great emergency; in that enthusiasm for the divinest of all divine works, which, aglow in the breasts of her Saints and her leaders, may be fanned into flames that will warm and illuminate the face of the whole earth.

As to the practical realization of the scheme which I am venturing to suggest, it is evident that it will require a world-wide and gigantic effort of organization, detail, and coördination to bring it to the birth. It is not my purpose to submit a cut and dried program. That would be impossible and presumptuous till a later stage. I mean in this article to leave, not a finished statue, but a rough torso.

But there are certain points which, if the scheme is to see the light and life, are obvious to be dwelt upon. In the first place it would require the setting-up in each diocese or ecclesiastical province of a seminary for juvenile and advanced studies. Some dioceses are large and have more abundant means than

others. In these cases each diocese might be able to support its own missionary college both for lower and higher studies.

The question, too, as to whether, in some cases, the higher studies could not be prosecuted in Rome would have to be considered.

Then, of course, the college would have to be staffed by professors, a fact which would persuade for fewer and larger colleges rather than for more and smaller. An important feature in the curriculum of such seats of missionary education would be, in course of time, lectures by returned missionaries on pastoral theology in heathen countries. This feature would be of very great importance, as the intending missioners would be well instructed at first-hand by those who are acquainted with the conditions among which the young priests must soon find themselves.

Again, an organizing priest would be required for each diocese, whose functions would be of a very important, and oftentimes of a very delicate, nature. He would have to be possessed of tact and enthusiasm. The occasions for practising the former quality can be readily imagined; but his enthusiasm would be needed to create an interest in the Foreign Missions in places in which it is non-existent, and to stimulate and strengthen it where it is already to be found. A vast amount of pioneer work will have to be done to overcome apathy and awaken the dormant conscience to the duty of supporting Foreign Missionary effort, in every part of the world, if the Church is to be true to her Founder's command to "go and preach the Gospel to every creature". Every Catholic priest, as he reads those words, should have an uneasy feeling as to whether he is doing his duty in obeying these words of his Master.

Indeed this apathy is the greatest enemy the apostle of Foreign Missions has to contend against. But it can be overcome by constant and untiring effort, provided only the teachers in Israel—the pastors of the flock—are themselves conscious of their duty and conscientious to perform it. My "program"—ambitious, it will be said—would also require a distributing centre or "clearing house", for disposing of the missionary priests as they finish their studies.

Of course, everything I have written and suggested rests on the assumption that any undertaking, such as that so im-

perfectly sketched in this article, has the approval and blessing of the Bishops of the Catholic Church and of the Bishop of Bishops, the Vicar of Christ. It were both idle and wrong to suppose that any program could succeed unless blessing comes upon it from above.

In bringing this paper to a close I must repeat with added emphasis what I have already said, that the need for a great and general movement on the part of Catholics in behalf of Foreign Missions is urgent and clamorous. We must not, we cannot, wait. To the Catholic who really longs for the extension of God's Kingdom upon earth it must surely be a stinging reproof that he sits comfortably in his armchair, while outside there echoes the tramp of the multitudinous ranks of non-Catholic Christianity marching to the conquest of the heathen in foreign lands. Is there no one to sound the tocsin that shall awaken this fatal slumber? It is not the missioner, who has to bear the burden of the day and its heats, in tropical lands, who has to do his duty to the Foreign Missions. It is the duty, clamorous and insistent, of every Catholic man and woman, and even of every Catholic boy and girl to make some sacrifice for them.

Nothing, I am persuaded, can convert the world to Christ and His Gospel, unless it be by the concurrence and coöperation of every portion of Christ's living body, His Church. Apostles must come, like the spirit in the Prophets' vision, from the four winds and they must breathe life into the dead bones of a world that has fallen asleep. It looks impossible in these days of luxury and effeminacy, of selfishness colossal, of greed for things material insatiable. But it is not impossible to the Great Spirit of God, who breathes where He wills, and who can raise to life the dead.

In this great crusade, in this glorious conquest, Europe and America must join hands to save Africa and Asia from paganism. In my heart of hearts I feel sure that the Catholics of the United States will, with no uncertain grasp, lay their hand upon the lever which is to move the world.

RICHARD SYKES, S.J.

Bulawayo, Rhodesia, South Africa.

THE RECRUITING OF OUR BROTHERS' AND SISTERS' NOVITIATES.

DURING the latter part of the month of September of the past year, a meeting of all the Hierarchy in the United States of North America was held in the national capital to lay the foundation of an organized plan whereby the economic, financial, religious, educational, and missionary energies of the great Republic might be concerted, unified, and directed toward assured triumph with the least degree of wasted effort. This meeting means for the Church, society, and the entire country, resulting good whose future magnitude the keenest seer cannot comprehend. It is a forward movement in the right direction, long called for, long needed, and now gloriously inaugurated. A galaxy of great names and great churchmen was appointed on different committees with authority to propose plans for future effective action.

The writer freely admits his unfitness to comment upon what these different committees will map out for final development. Being convinced that the entire program of future action is in the very best of hands and minds, he fears that with this paper he may be " rushing in where angels fear to tread ". Still he ventures the following exposé of a topic that is all-absorbing and all-important and directly connected with the varied work of the committees, and, as far as the writer is aware, it is a matter that has not received the impetus and effort which its importance would justify. There seems to be a prevailing apathy, so to speak, toward the problem of increasing the numerical membership of the different religious lay communities, as evidenced by the small number of students in our schools, colleges and universities, whose religious sense is directed toward the sanctuary and the religious life of the Brotherhoods and Sisterhoods. For the present, however, this paper will concern itself solely with " the small number of the elect " who choose our Brotherhoods and Sisterhoods as secure refuges for the devout consummation of their lives.

The Church has always recognized the triple status in Christian life. She has always preached the sanctity of the married state, the perfection of the religious or cloistered life, and the exalted state of Holy Orders. All of these are interrelated and they form the full extension of Christian life. This triple

status of Christian life introduces the idea of vocations to our Brotherhoods and Sisterhoods. The field before these Brothers and Sisters is holy ground, and as vast as the Eternal Hills in its import.

Great classics are annually pouring from the sanctums of the bishops of the country upon the imperative need of religious education. But, is it not a distressing fact that seldom, if ever, are the Catholics of the different dioceses of the United States of North America called officially to ponder seriously the matter of vocations to the Brotherhoods and Sisterhoods? The writer is not taking any one to task for this all too well known and unfortunate fact, and least of all is there any such purpose in his mind.

The cry breaks upon the ears of priests and bishops, aye, the Church, and resounds throughout the world: "More teachers, more Sisters, more Brothers." But, alack and alas! what a distance between the cry and the fact! How many of us priests (shall I say bishops?) have made a persistent, energetic, apostolic campaign in our parishes and on the mission platform, in behalf of a more numerous corps of members in our Brotherhoods and Sisterhoods? Every bishop throughout the country yearns for Brothers and Sisters, and spiritual goods so sacred as these are scantily, if at all, delivered. And what is to become of our parishes without Brothers and Sisters to the full and the highest? How can we guarantee the efficient permanency of our schools, our Brotherhoods and Sisterhoods, as far as their numerical strength is concerned, if some concerted action, authorized and approved by the Ordinaries of the different dioceses, is not taken, and taken without delay?

The field of labor wherein our devoted Sisters and Brothers labor is, as we have said, exceedingly vast, and as they form the major part of our parish schools' teaching forces, our hospital management, and the direction of many of our higher schools of learning, it is apparent that something better than a pious wish for the prosperity of our Sisterhoods and Brotherhoods should be extended to these communities. If our parish schools grow fewer, or if they fail to attain certain standards, because of the lack of a sufficient number of teachers on the school staff, the peril to all higher schools becomes at once most threatening.

Our bishops in their apostolic zeal to spread the Kingdom of Christ upon earth send forth energetic, zealous, apostolic-minded priests to organize new parishes or to improve existing foundations. These same priests struggle in and out of season, often at terrible risks to their health, nursing the thought and desire of erecting a parish school, a hospital, or some other parish feature, when, lo! the most essential factor is lacking, or it can not be had within several years. The Sisters and Brothers of such primary importance cannot be had. The Sisters and Brothers tell these priests and bishops that their novitiates are nigh depleted; that their postulants are fewer each year; that the members of the Sisterhoods and Brotherhoods who have done yeoman work, are incapacitated because of overwork. Thus the young levite in his commendable zeal and earnest work finds his way to crowning success blocked for some years, if not forever. This is no rare incident, by any means; every bishop is aware of this all too frequent and deadly circumstance.

No aspersion must or can be cast upon any one as causing this deplorable situation. Least of all can the Brothers and Sisters be blamed for it. For pious societies, institutes, congregations, and communities of religious men and women are, so to speak, just so many families on a higher and a holier scale, and it is their very hearts' desire that they should perpetuate themselves and beget a multitudinous spiritual progeny. They have, naturally, in obedience to the spirit of their calling and the purpose of their order, a desire to open institutions, when and where it is possible; and as far as the matter of procuring vocations through the community's efforts is concerned, they are not remiss. They need the coöperation and official help of bishops and priests to bring their commendable ambition to a happy and successful fruition. Brothers and Sisters represent that form of Christian life which is vowed to the duty of self-perfection through the practice of the evangelical counsels, and they have not that potential factor in their hands or in their say to enter the pulpit and make the matter of additional postulants a theme for a frequent Sunday discourse. Here is where the devoted and zealous parish priest may give a great impetus to the work of recruitment, and how few there are who profit by their opportunity when addressing the congregation weekly.

Were something along this line attempted, the Brothers and Sisters would be eternally grateful; but it alone would not apparently meet the full situation. Let our congregations know what is the life, the calling of a Sister and a Brother; let them comprehend the excellence and the necessity of their perpetuation; let them see that an active compaign will henceforth be made, not in a haphazard way, but in a spiritually systematic and persistent manner, and not many years will go by before the discomfiture will cease which has been aroused in the breast of the priest who is in dead earnest about procuring Sisters or Brothers.

The rustic pastor who pens these words, and also his apostolic bishop, have felt repeatedly the mortification of being refused religious teachers. The program to be launched in behalf of greater novitiates has had the approval of the bishop and has been authorized by him on a restricted scale, and within a twelvemonth it will be launched.

What is the matter with the parish which, having a community of Nuns or Brothers to conduct the parish school, can not or does not annually send forth in benediction one or two (if not more) postulants to the local ministering Sisterhood and Brotherhood? And may I be pardoned, by my good readers, if I ask: What right has such a parish to the services of these Sisters and Brothers, if it never or very seldom sends a postulant to the teaching communities? Shall that parish be permitted to enjoy the tremendous spiritual blessing of a Sisterhood and a Brotherhood, and not bestir itself to provide within a reasonable time as many postulants to the communities as the communities have members in parish work? Communities of Brothers and Sisters have many a time complained along these lines and surely their complaint is based upon elementary justice. Is there any pastor so adrift from the real currents of safe opinion and procedure as to fancy that he will always have the services of the Brothers and Sisters, and at the same time his parish be not a feeder for the communities, but actual sappers of the life energies of these Sisterhoods and Brotherhoods? With the great bard, I will say that "I must be cruel only to be kind". Under the circumstances mentioned there is a degree of indifference toward the lay religious communities, and this indifference is naught but proof of a woeful spiritual dry-

rot, and perhaps a sinful lukewarmness, which should be vomited from the parish system. And it has occurred, in many instances, that when a Sister visitor or Brother provincial asks how does it come to pass that, after these parish teachers have been in the congregation for so many years, not a single postulant has come from the same parish, a shifting answer is given or offence taken at the seeming boldness of the inquisitor. Again, when certain girls and boys of evident aptitude for the religious life manifest their desire to become Sisters and Brothers, some of my clerical brothers discourage these would-be Sisters and Brothers, saying that the parishes need good men and women, good fathers and mothers, and that if the parish be deprived of these good men and women, the monthly teas, card parties, and annual bazaars will be seriously handicapped, if not actually killed financially. Such an answer is naught but an evasion, a sort of verbal camouflage; for, are Christian fathers or mothers either actual or possible without Christian teachers? And should not that which is purest and best in a parish, all things considered as to the existence or non-existence of a vocation, be consecrated unto God? Shall the conduct of Cain and Abel when offering gifts unto God be revised and overturned? And should the idea be brought into concrete realization, that the Sisters and Brothers would thus be having the best in the parish, would it not be interesting to known how these men and women became the select portion of the congregation? When we consider the work before the Church in the United States, the education of children, the colored race to be evangelized, the problem of domestic and foreign missions, the reclaiming of the Italians, hospitals, homes for the orphans, the sick and the aged of both sexes, the pressing need of Brothers and Sisters for social work in large centers of population, we are aware of the great demand and absolute need for these efficient men and women. But, what must be said, and what shall be done about the supply? The divine idea of converting and holding the world for Christ is to be accomplished through the instrumentality of human agencies operating along approved ecclesiastical lines. It does not require much stretching of the imagination to discover that vocations for the priesthood will also be promoted through this campaign.

The writer suggests that the Ordinaries who have been unable to obtain Brothers and Sisters for their existing or projected foundations, permit one or more of their diocesan priests to visit the different foundations, especially the schools, directed by the religious whom they wish to admit into the diocese, and let these priests, having previously obtained the approbation of the Ordinaries into whose dioceses they will go, inaugurate under the auspices of the local pastors and with their consent a triduum of special spiritual exercises, having the religious life as the dominant idea and chief purpose of the different conferences. Two schools, it would seem, could be visited each week by these priests. Other dioceses could fall into line, and follow the aforesaid plan or something equally good or better, and results could be safely counted upon. This triduum could be announced in the different parish churches, giving the dates for the conferences, and inviting all unmarried men and women within a certain age to attend, for there are many unmarried men and women of excellent character in the world who would be all too glad to have this opportunity, as many of these would gladly enter Sisterhoods and Brotherhoods, were they aware of how to go about the matter. In fact, the triduum could be made a sort of parish retreat. This method would help every community of Brothers and Sisters to obtain more subjects, who would come precisely from those parishes in which these Brothers and Sisters are laboring, and from which, by force of a sort of restitution, these same communities have a claim of support, not only as financial compensation for their professional services, but also as retribution toward the communities' rank and file.

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THE MISSION FIELD IN CENTRAL AMERICA.

CENTRAL AMERICA is widely known as of Latin origin with long-standing affiliation with the Church at Rome. As with most countries where the romance languages are spoken, this region is not so purely Catholic in spirit as its history would lead us to believe; but, unlike these other countries, the essentially liberal tendencies in the foundation of the Latin republics and the absence of a clerical-minded royalty have not lent a reasonable ground for such a deflection from the Church as we actually see. The fact is that the religion of Central America is not what it should be, and it is our concern to see if something cannot be done by us to remedy matters.

This religious lassitude is due, not to any anti-clerical political or economic factors, but rather to a characteristic lassitude of the peoples who live near the equator. It is evident in all classes and conditions of men; it is seen in prominent men of all political parties; it is visible in all parts of the country, in the large cities where there are churches and in the small towns where there are not. I believe the time has come when something should be done to improve matters, either by missionaries sent down from the United States or by an ecclesiastical invasion of some Europeans who will carry on a great energizing campaign and make for themselves in central America a name as propagators of the faith in the twentieth century.

We usually think of missionaries as folk who go out to convert the heathen, and in the present instance it may seem strange to advocate a missionary campaign in countries usually deemed civilized. But it is nevertheless true that there is a real and definite need of a Great Mission in the American tropics. If objection is made against missionaries to civilized nations and to anything that might seem to be meddling from the outside in a way that looks like an attempt to gain political power, this campaign could be presented in its true light as a Great Mission, similar to those held periodically in every parish in the United States, intended to renew the faith of the faithful, arouse again the faith of those who are slipping away, and even to carry the faith to those who have lived so far from

priests that they have forgotten what faith is. To borrow a phrase from our Protestant friends, this would be an international Revival Meeting.

The time has come when something must be done. The Protestants are already having a small revival meeting of their own: they have missions in outlying provinces; they have Protestant churches in the capitals; they have Protestant schools in the big cities. If the Church of Rome is to regain its old hold on these children of hers to whom she has been father and mother ever since America was discovered, if the Church of Rome is not to have to face in the near future really strong competition for the adherence of these people to their ancient faith, a movement must be made in the near future before the situation becomes acute. At the present time, the people of these countries are merely accepting these Protestant missionaries as energetic Christians with a lively faith and pure lives. I do not believe they have yet begun to realize that they are even being friendly toward the enemies of Rome. The lassitude of Catholicism is being supplemented by the fervor of evangelism.

Contrary to the customary impressions which Northern folk have of tropical lands, the Central American countries are not very well populated. There are a few cities in each nation, and wide stretches of jungle, tropical forest, and rolling plain, with only small scattered towns—almost isolated from one another on account of the difficulties of transportation. Life is very local. Even the telegraph does not bind the people together into a national unit. In the entire Province of Chiriqui, Panama, there are only two priests. There are little towns between Colon and Porto Bello that have no priests or churches: there are towns up the coast the other way where an itinerant priest comes through occasionally. There are islands a little off the coast that are visited at long periods: at the last period the priest witnessed twenty-one marriages, all of them of people who had been living together as man and wife, but lacked the sacrament for lack of a priest. In Catholic countries, there are numerous communities which desire to live Catholic lives but cannot because no ordained priest is available to administer the sacraments.

The lack of transportation facilities and the isolation of the various small river towns leads to another evil. Civilization is not up to our standards. Morality is not either. Common law marriages are frequent, almost the rule; and a change of wives without the formality of what we call a divorce is not at all unusual. No one seems to think it strange that a grown-up apothecary in a certain small town in Colombia lives with a thirteen-year-old girl. Standards are low: far lower than any person in the United States realizes. And the priesthood, living among such standards, cannot seem to help being infected by them.

Into the metropolitan towns, where there are more or less good-sized American colonies, come travellers with "scandal" about the way the priests are behaving. One in such and such a town has a wife; another in this town is openly immoral; another in that town has "eight sweethearts and I don't know how many children". Such are the stories that come in. The Catholics of the American colony immediately become excited; object to their Church being so lied about; say plainly what they think of the bearer of tales and promptly ostracize and boycott him. But there the matter ends. They should go further. They should look into the truth of these rumors. If they did, they would find that a large proportion of them are true; they would realize that moral standards are far different in the tropics from what they are in the United States; and they would resolve to do something to better the situation besides expressing themselves in merely vigorous language. They would find that in those isolated towns, where people live almost like pigs at any rate, the townsfolk think nothing of it if a priest takes a wife, and only object if his affections become too promiscuous.

Granted that the situation needs improving, we find that the priests are not equal to the task. We find the undesirable priests of three kinds. The first kind might best be characterized as renegades from Italy, France, and Spain, whose priestly fervor either was never very strong in the first place or was lost long since, and whose credentials were none too carefully inquired into when they first went to Central America and took up the work there. A great many of these have been active agents of German propaganda. The second kind may

well be represented by the political priesthood of Colombia and Venezuela who support practical dictators in government, who confer on and secure ecclesiastical favors for political tyrants whose private lives are openly immoral, and whose fall with that of the Church they misrepresent is as certain as the eventual rise to power of the liberal revolutionaries. The third class are those who are looking for an easy life; and it is greatly to the credit of the Bishop of Panama that he abolished an incipient divinity school in Panama City some short time ago when he found it filled with uninterested youngsters looking for an easy education and a settled unambitious livelihood instead of for an opportunity to serve their God and to advance their Church.

There are other priests than these in Central America; I have seen and talked with a few earnest and commendable souls. But the very fact that these undesirable ones are there, the very fact that there are places where parishes might profitably be organized, the very fact that the faith of the people stands in need of improvement leads us to wish for a Great Mission. The few missionaries who are in Panama are sent down from the United States to the English-speaking centers, the United Fruit Company's plantations at Bocas del Toro, and the Panama Canal. They concern themselves with the English-speaking people to a great extent and French priests look out for the French people. But the great work to be done, must be taken in hand by a body of priests who shall establish parishes where there is none; and avoid competition with existing Spanish parishes in the places where these already exist, but energize them by a series of continually repeated Missions. A little spirit out of the North will do much to awaken the Catholics from their tropical lassitude and strengthen the faith once more in the lands where it was first established in America.

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COULD WE HAVE A CLERICAL MISSIONARY UNION?

THERE has not been, in recent centuries at least, any time when men were so willing to think in worldwide terms as they are at present. That much-abused term "the brotherhood of man" has ceased to be a mere cloak for a lack of definite ideas, and has become the embodiment of a very definite idea, one old indeed in theory but often lost sight of in practice, the oneness of the human race. Few men would to-day deny their responsibilities toward the rest of mankind, whether it be in the realm of civil government, material comforts, or religion. All this naturally makes for an increase of missionary interest, for "missions" are nothing more nor less than the practical outcome of the conviction of being one's "brother's keeper" and of the burden laid by that conviction upon every man to make known the message of salvation to the ends of the earth.

The world vision has been greatly facilitated by the war, though it was rapidly growing before that time. The opening years of the nineteenth century were a period of great expansion in missionary effort, particularly among American Protestants and European Catholics. Of the latter it is not necessary to speak in detail since almost every Catholic is more or less familiar with the modern missionary heroes who have gone forth from one or another of the European missionary societies. Less is definitely known among our people and clergy of the works of American Protestants. Practically every important Protestant denomination in America founded its "Mission Board" or other controlling body before 1850, and the impetus which was given to their work about that time has never been entirely lost. With the period of political expansion upon which the United States entered at the end of the Spanish-American War, came a renewed interest in missionary endeavor and giant strides have been taken both in zeal and in the application of modern methods of administration. These have been responsible for the tremendous increase in the amount of money given to missionary purposes within the past twenty years.

The writer, who was formerly a domestic missionary of the Episcopal Church, has made a careful study of these

missionary methods and has been not a little surprised, since his reception into the Catholic fold, to see what a lack of organization seems to exist in missionary matters therein. He fully realizes the difference in conditions and is not advocating the adoption of any plan *in toto*, but he does believe that some changes could be introduced and some well-tried plans adopted (or at least adapted) which would greatly increase the efficiency of our work for missions.

There are signs of an awakening among American Catholics. Missionary matters are coming to the fore, and the recently started "Catholic Students' Mission Crusade" will, within a few years' time, make itself felt in many quarters. This movement, while limited in its scope to enlisting the cooperation of the students of the country in behalf of missions, will not be stopped there. A young man or young woman who has caught the vision of missionary service or missionary giving while at school, will not lose that vision immediately upon leaving the institution, but will be inclined to carry the aroused interest into life as one of chief importance. Whether the vision will ultimately be lost or whether it increases in clearness, and in power, is, in the last analysis, a problem of the attitude taken by the parish clergy in this all-important matter. Unfortunately the time has not come when every parish priest realizes that he, as well as his Master, has "other sheep that are not of this fold" and "them also [he] must bring" to a knowledge of the "one fold, and one Shepherd". And others perfectly willing to spend themselves freely and untiringly in the work are more or less at a loss as to the best method of procedure.

It is to the matter of the missionary responsibility of the priesthood and the need for a systematic method of discharging that responsibility that I would appeal. We have, at least in the process of formation, a body of lay people, educated, earnest, zealous. They are fired with enthusiasm, the enthusiasm of youth maybe, but nevertheless a force which can accomplish wonders if directed into the proper channels. They are looking to their priests for leadership, and it must not be denied them. How shall this force be used? What methods adopted to make the work more attractive and the giving larger and more spontaneous? The usual method is a mis-

sionary sermon or address delivered on some occasion when a missionary is around "begging", followed by a collection for that missionary or his society. This is probably as unsatisfactory a method as could be adopted, but it continues for want of some more intelligent scheme.

The value of system and regularity is well known. The precepts of the Church require that certain things be done at certain times. In the life of a priest the daily Mass and office serve to keep his days regular. One can easily imagine the effect on sacerdotal piety, if these things were left to haphazard. And the problem of Church attendance, which is so common among Protestants, is kept from taking root in Catholic churches by the regularity with which the people are required to keep its laws. The matter of missionary giving is no exception to the rule. If it is done with system and regularity, it becomes not only larger in quantity but a matter of much greater interest. We are not left without an apostolic injunction in this matter, for St. Paul gave direction to his converts that they should "on the first day of the week lay by in store, as the Lord hath prospered" them. That is, he gave them a rule of regular, proportionate giving, for each one. These three things are the secret of success. No one must be left out, no Sunday pass without it, no one feel that he is taxed beyond his ability to give. If an intelligent system be adopted, all this can be accomplished readily. What would not the average pastor give to be able to use his time on Sundays in preaching the Word, instead of making constant harangues for money! It would not be difficult to outline some plans of this nature in a future article. The purpose of the present one is more elementary. The first thing that is necessary to have is an organization among the clergy themselves, which shall be devoted to the promotion of missionary interests and to the discussion and planning of missionary endeavor.

An organization of this character has been effected in Italy. It is called "The Missionary Union of the Clergy". It has the cordial approval of more than one hundred bishops and the sanction of the Holy Father. It is under the presidency of the Most Rev. Guido M. Conforti, Archbishop of Parma, with the Rev. Paola Manna of Milan as Field Secretary.

Branches are formed in each diocese, so that the clergy of the diocese may be able the more intelligently to carry on missionary propaganda. Their program includes the use of every means for the promotion of missionary enthusiasm: diocesan gatherings in behalf of missions, with special preachers and special features; the sending of invitations to the rectors of churches to preach missionary sermons; special courses of missionary sermons for Lent; the publication of missionary articles in the local Catholic press; the distribution of missionary literature; the giving of missionary plays; the foundation of missionary societies among the people; the gathering of funds (through mite-boxes and otherwise) for the support of missionaries and for the equipment of their missions; and the fostering of missionary vocations.

Such diocesan unions in this country would serve as a stimulus to the zeal of the clergy, would bring them into touch with the best methods of missionary work and enable them to get the message before their people in the most effective way. The time is ripe for an advance of this character, for our seminarians are coming into touch with missionary matters through the Students' Mission Crusade. As they enter the ranks of the priesthood they will desire to lead their people intelligently in missionary effort, and to enable them to do so, a union of this sort would be most useful. The plan is sufficiently flexible to enable it to embrace every sort of missionary propaganda, and to adapt itself to any method of procedure. The main thing is, the clergy must have some regular, organized outlook upon the supreme duty of carrying the Gospel to the uttermost bounds of the earth, or the march of truth will be retarded and the sphere of error's influence proportionately enlarged. Every Christian has a share in the responsibility of converting the world. The clergy are set as leaders; the people can do little without their leadership. They must not be "blind leaders of the blind," lest "both fall into the ditch".

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THE ECCLESIASTICAL OUTLOOK IN LITHUANIA.

THE people of Lithuania rightly claim national independence. In the territory from which the new State is to be created there are about six million inhabitants. These are in the main faithful adherents to the Catholic religion, only a small percentage of the population being non-Catholic. It follows that in the process of national reconstruction which the countries of central Europe are at present undergoing, a very important task devolves upon the Catholic Church in fostering the future moral welfare of its members in the newborn Lithuanian State. A true presentation of the actual religious condition of the country and its ecclesiastical government will, we feel, largely contribute to the solution of the various problems that confront the legislators both in Church and State. Hence this article, in which it may be presumed American priests, not merely those of Lithuanian origin, but those of all classes, will be interested, owing to the position which the government of the United States has taken as arbiter in the late world war. In order properly to estimate the attitude of the people of Lithuania it is necessary to cast a glance over its past history.

The earliest evangelization of Lithuania bears a German stamp. It foreshadowed the political invasion and exploitation of the country by the Teutonic Knights. Meinhard, a canon of St. Augustine, in the second half of the twelfth century went to Livonia, learned the language of the natives, and brought about many conversions. After several years of fruitful apostleship he set out for Rome, to give an account of his apostolic labors, and was named Bishop of Livonia in 1191. His successor, Berthold, who was consecrated at Bremen in 1196, opened the region freely to the invasion of the German clergy and nobility. The Germans brought into this new field of evangelization not merely an ambition to win a new family of brethren in Christ, but political ambitions as well. This led the Lithuanians to rebel against them and to drive them from their fiefs. The Germans then determined to convert them by force.

The new Bishop, Albert d'Apeldorn (1199-1229), started for Livonia with an armed escort, and built several castles,

among them that of Riga. He founded the Order of the Knights of the Cross (Gladiferi or Ensiferi Livonienses), who, not long after, were merged into the Teutonic Order.

Lithuanian historians hold the Teutonic Knights responsible for the delay in the conversion of their native land to Christianity. Wishing to maintain their own grasp upon Lithuania, they circulated false reports to excite the suspicions of the Holy See concerning the readiness of the people to embrace the Christian faith. In 1251, Mindaugas, grand duke of Lithuania, sent an embassy to Pope Innocent IV, offering to place his kingdom under the protection of the Holy See. The Pope received the Lithuanian ambassador with great honor, and complied with the request of Mindaugas, who received the royal crown from the hands of Henry Armakan, Bishop of Culm, in 1252. Several documents, published by the learned Oratorian, A. Theiner, in his monumental collection entitled *Vetera Monumenta Poloniae et Lithuaniae*, show clearly the Pope's interest in the welfare of nascent Lithuanian Christianity. In a letter to the Bishop of Culm he advocated the use of mildness and meekness as the best weapons to win to the Church the pagan tribes of the new kingdom.

Unfortunately the injunctions of the Pope were not observed. The Teutonic Knights seized upon the rich province of Samogitia, and usurped for their own use the commerce of the whole of Lithuania. Their avidity and cruelty provoked a powerful reaction against their religious and political tyranny. The Lithuanians rose in rebellion, and in a fierce battle on the banks of the Durbe, 13 July, 1260, they completely routed the Teutonic Knights. The excesses of the Order had compromised the future of Lithuanian Christianity. King Mindaugas was murdered. The region suffered all the horrors of civil war, and the work of evangelization was suspended completely for a time.

A new attempt to Christianize Lithuania under Vytenis, in 1300, failed on account of the jealousy and perfidy of the Teutonic Knights. Several Franciscan monks who were sent by the Archbishop of Riga to Vytenis were barbarously killed or burned alive by them.

With the reign of Gediminas, the national hero of Lithuania (1316-1341), a new era begins for Lithuanian Christianity.

Gediminas is the greatest figure in the history of the independent Lithuanian kingdom. His chief title to glory was derived from his decision to open his country to the vivifying influence of Catholic faith and Western civilization. He confided the conversion of his subjects to missionaries of the Franciscan and Dominican Orders. His letter to Pope John XXII, written in 1323, is a strong list of complaints against the Teutonic Knights. It is, he avers, not because of any hatred of Christianity that he is driven to take up arms. He is fighting for the defence of his people, and resisting German aggressors. He declares himself to be ready to embrace Christianity on condition that Lithuania shall have nothing in common with her German torturers, the Teutonic Knights and their Grand Master.

Gediminas built two churches for the Franciscans at Vilna and Novogorodok. In 1324 he received at his capital the legates of Pope John XXII. But the intrigues of the Teutonic Orders, whose aim was the possession of Lithuania, continued to retard the conversion of the nation.

The conversion of Lithuania was finally achieved by Poland, whose recompense was great. For centuries, Lithuania shared a common fate with Poland and became almost identified with her. In 1385, the crown of Poland was offered to Jagellon, grand duke of Lithuania, by the young heiress of the Polish throne, Hedwige. Jagellon had promised to convert his subjects to the Catholic faith, to reconcile to Rome the schismatic Malo-Russians and Bielo-Russians of his State, and to receive baptism himself. He was received into the Church at Cracow, 14 February, 1386, and his marriage with Hedwige took place on the fourth of March of the same year.

In 1387 Jagellon returned to Lithuania to fulfill his promises. He granted to the Lithuanian boyars who should embrace the Catholic faith the same rights as those enjoyed by the Polish nobility. He forbade mixed marriages between Catholic and Orthodox. The Polish clergy began to preach to the members of the Lithuanian nobility in Polish, while the Franciscans at Vilna preached in Lithuanian to the common people. The idols were destroyed. On the ruins of the temple of Perkunas, the god of thunder, rose the cathedral of Vilna. The first bishop, Andrew, was a Lithuanian, and a Franciscan (1388-1398).

In a few years Lithuania became, at least nominally, a Catholic nation. In vain the Teutonic Knights strove to disparage the success of Jagellon, by saying that the Lithuanian boyars' conversion to Christianity was merely a pretext to secure the privileges of the Polish nobility. Pope Urban VI was not deceived by their false reports. In a letter dated 17 April, 1388, he praised highly the apostolic zeal of King Jagellon.

Lithuania was reörganized from the point of view of ecclesiastical administration in the fourteenth and fifteenth centuries. Its territory was divided into six dioceses: Vilna, Samogitia, Lutsk, Kiev, Kamenetz, and Chelm. The diocese of Vilna embraced all of Lithuania proper, and at the end of the fifteenth century it began to have suffragan bishops. Later on, some bishops of Vilna—especially Prince James Massalski (1762-1794)—attempted to separate the Lithuanian Church from Poland and to make Vilna the seat of an independent archbishopric. Their efforts, however, failed in face of the energetic opposition of the archbishops of Gniezno (Gnesen).

The history of the conversion of Lithuania is characterized by an unfortunate feature. For a long time the Lithuanians were baptized and nominally converted to the Catholic Church, but they were not instructed in the teaching and practices of their new religion. Even in the sixteenth century we find traces of paganism among the people. The influence of paganism was so strong that remnants of its literature and worship filtered into Christianity. The reason for this is to be found, of course, in the hurried conversion of the Lithuanian tribes to Christianity. Historical sources relate that in the space of thirty years (1387-1417) Jagellon and his cousin Vitautas converted to Christianity five millions of their Lithuanian subjects. Obviously, the number is exaggerated. It cannot be denied, however, that at times violence was exerted in order to wrest the Lithuanian tribes from paganism. At times the apostolic zeal of Jagellon went so far as to provoke rebellions among his subjects, strongly attached, as they were, to the worship of their idols.

But nearly all the Lithuanian writers assure us that the religious darkness which spread over Lithuania in the fifteenth

and sixteenth centuries was the natural outcome of the defects of Lithuanian ecclesiastical organization. From the very outset of her Catholic life Lithuania was generally deprived of a native clergy ("sacerdotes naturales"). The evangelization of her people was entrusted to the Polish clergy, who did not always care to learn the language of their flock.

The Papal Nuncio to the court of Poland, Alexander Kumuleus, who by direction of Clement VIII visited the diocese of Vilna in 1595-1597, laments that owing to their ignorance of the Lithuanian language many priests were not able to administer the sacraments. There were even children who died without baptism. And his dark picture of the sad condition of Lithuanian Christianity is confirmed by the testimony of the Lithuanian Canon, Nicholas Dauksza, who wrote that the lamentable decay of Christian life in Lithuania was due to the abandonment of the native Lithuanian language ("z opuszczenia jezyka ojczystego").

Because of the neglect of national culture, Lithuania was nearly won over to Protestantism in the sixteenth century. The first seeds of the Reformation were sown in Lithuanian soil in 1542 by Abraham of Kulwa, a Lithuanian who had studied theology in Germany. In 1550 a German priest, John Winkler, who secretly professed the doctrines of the Reformation, went to Vilna. He gathered some followers from among the cultivated classes. The earliest heralds of Protestantism in Lithuania raised up the flag of Lithuanian nationalism. The first book printed in Lithuanian was the Lutheran catechism by Mazvydis-Vaitkunas, published at Koenigsberg in 1547. At the end of the sixteenth century a pastor of the same town translated into Lithuanian all the books of the Old Testament, and in 1591 published in two volumes the explanatory sermons of the Sunday Gospels of the whole year. Several families of the Lithuanian nobility, the Radziwills, Sapiehas, and Chodkiewicz passed over to Protestantism. The ferment of a religious upheaval spread through the masses of the people and the ranks of the clergy.

Lithuania was nearly on the brink of a lamentable defection from the Catholic faith when Walerjan Protasewicz, Bishop of Vilna (1556-1580) invited the Jesuits to arrest the victorious sweep of Protestantism in Lithuania. They arrived at Vilna

in 1569 and set about their task at once. They built colleges and schools, published apologetical treatises, opened discussions with the theologians of the Reformation, and revived Catholic feeling throughout the whole country. The leader of the Catholic reaction was Peter Swarga, S.J., the glory of Polish literature, one of the great world orators of his day, a prophet who foretold the partition of Poland two hundred years before its occurrence. In 1570 the Jesuits opened a college at Vilna. The Lithuanian nobility favored the foundation. King Sigismond Augustus and Prince Casimir Sapieha bequeathed to it their precious collections of classical and scientific books. In 1578, thanks to the influence of Prince George Radziwill, the college of Vilna was raised to the rank of a university, and called the Academy of Vilna. In 1579 Stefan Bathory raised it to the rank of Cracow University. In 1641 the faculties of medicine and civil canon law added new brilliance to the Academy. In time it eclipsed the University of Cracow. A few years after its foundation, in 1586, it had on its roll seven hundred students. It became a beacon-light not only for Lithuania and Poland, but for Russia also. The literary renaissance of Malo-Russia, in the seventeenth century, the foundation of the Orthodox Academy of Kiev under Metropolitan Peter Moghilas, the reconstruction of Great Russia at the end of the same century through the influence of Malo-Russian scholars—all these movements had their origin in the development of Catholic learning under the influence of Jesuits. Even the cultural supremacy of Poland in Lithuania and Malo-Russia sprang from the Catholic revival inaugurated and unceasingly fostered by the Jesuit schools.

When we contemplate the brilliant rôle played by the Society of Jesus in the history of Polish culture, we cannot but wonder at the severe judgment pronounced upon it by a recent historian of Polish literature. At the outset, in dealing with the Lithuanians, the Jesuits understood the necessity of fostering the national culture of the country, and of fostering the study of the Lithuanian and Ruthenian languages. Peter Skarga urged the teaching of the Russian tongue in the Ruthenian schools in order to hasten the extinction of the Oriental schism. Other Jesuits wrote devotional books, hymns, sermons in Lithuanian and Lettish. Constantine Sirvydas (1564-1631)

published a grammar of the Lithuanian language (*Clavis linguae lithuanae*), a Latin Lithuanian-Polish Dictionary (*Dictionarium trium linguarum*), and a manual entitled "Points for Sermons" (*Punktay sakimu*).

Unhappily, the enthusiasm of the early days was allowed to die down. The Academy of Vilna, and later the Jesuit colleges, ostracized the Lithuanian language. They endeavored only to graft upon Lithuanian the Polish culture; and Monsignor Casimir Propolanis is right in complaining that they did nothing to enlighten the Lithuanian nation in its own tongue. The truth is, however, that the Society of Jesus was not directly responsible for the decay of the Lithuanian language. The Polonized Lithuanian nobles contemned their native tongue as plebeian; hence the elimination of the Lithuanian language from the Jesuits' schools was a natural consequence of the prevalence of Polish culture among the Lithuanian nobility.

The Polonization of Lithuania made giant strides after the famous treaty of Lublin, in 1569, whereby Lithuania joined her fate to that of Poland. Polish culture became firmly grounded in Lithuania, and until the partition of Poland and the collapse beneath the Russian yoke, the history of the Lithuanian Church is, indeed, hardly more than a detached page of the history of that of Poland.

The Polish insurrection in 1861 put the fidelity of the Lithuanians to the Catholic Church to a severe test. Under the iron rule of General Muraviev, Lithuania became a land of sorrow and an arena of martyrdom. The Bishops of Vilna and Seyni were exiled; many priests were sent to Siberia or executed; the finest and most historic Catholic churches were converted into Orthodox churches. Swarms of Orthodox priests and monks vainly tried to restore, as they alleged, the ancient orthodoxy among Lithuanians and Ruthenians. The policy of the Russian Government aimed at a literary Russification of Lithuania as a preliminary step to its religious Russification. It was forbidden to publish Lithuanian books, unless printed in Slavic characters. Of course the Catholic Lithuanians did not yield to the violent measures aimed at undermining their faith. They sacrificed rather the most cherished jewel of a civilized people, their mother tongue. For more

than forty years they used Polish prayer books? Instead of furthering the Russification of the country, the Russian policy contributed powerfully to its Polonization. And by means of the Church, Lithuania would have been entirely merged into the Polish culture, had not Lithuanian nationalism found shelter abroad, and some priests, by their literary work, preserved and developed the germs of the national spirit.

During the period of ostracism of the Lithuanian press, Tilsit in Prussia became the literary centre of Lithuania. Lithuanian books and periodicals printed there crossed the Russian frontiers and maintained among the Lithuanians their patriotic ideals. Monsignor J. Maculevicius (Maironis) of Kovno with warm poetic feeling exalted in his lyrics the beauty and past glories of his country. Monsignor Anthony Baranowski, Bishop of Seyni, wrote many lyric poems—some of which to-day are sung in every Lithuanian home—and by his epic, *Anyksciu Silelis* (the Anyksciu Forest) reminded his countrymen of the heroic deeds of his ancestors. Monsignor Matthias Valancius or Wolonczewski, Bishop of Samogitia, laid the foundation of the history of the Lithuanian Church by his scholarly work, *Zemaiciu vyskupyste* (the Bishopric of Samogitia).

Like the clergy of the Uniate Rumanians, or those of the Catholic Croats, Slovenes, and Slovaks, the Lithuanian clergy were the pioneers in the intellectual renaissance of their own people. By ceaseless toil they prepared their countrymen for political independence. They harmoniously blended religious and patriotic aspirations. For this reason they were called upon to assume the leadership of their own people, and to exert a paramount influence upon the national development. By sincere devotion to a program of sound nationalism they won the loyal zeal of their flocks and made the Catholic faith the mainspring of their national life.

The Lithuanian Church has three dioceses. Politically, and according to the former map of Russia, Lithuania was included in the governments of Vilna, Kovno, Suvalki, and Grodno. Previously the government also of Minsk had belonged to it.

From an ecclesiastical point of view, the three dioceses of Lithuania—Vilna, Samogitia or Kovno, and Seyni—include more than what, strictly speaking, lay within Lithuania's ethno-

graphical boundaries. The diocese of Vilna, the most ancient of all, includes the governments of Vilna and Grodno. The ecclesiastical organization of Lithuania was reëstablished in 1847 by the Concordat between the Holy See and Nicholas I.

According to the latest diocesan directories, the Catholic population within the limits of the diocese of Vilna numbers 1,391,141 souls; with 311 parish churches, and 535 priests. The diocese of Samogitia has a Catholic population of 1,356,381 souls, 219 parish churches, 152 chapels, and 637 priests. The diocese of Seyni numbers 695,414 souls, 128 parish churches, 21 chapels, and 352 priests. The directories, however, do not give the number of Lithuanian Catholics in Lithuania.

One finds, in consulting the figures drawn from Lithuanian sources that the Lithuanian-speaking Catholic population of the five former Russian governments included within the three dioceses of Lithuania amounts to 2,565,000 souls. If we add to that number 300,000 Lithuanians scattered throughout Russia, 30,000 Lithuanians living in England, and 750,000 Lithuanians who have emigrated to the United States, the total number of Lithuanian Catholics to-day is about 4,430,000 souls.

The renaissance of Lithuanian Catholicism after the ukase of April 17-30, 1905, which granted liberty of conscience, is the best fruit of the apostolic zeal of the Lithuanian clergy. In the midst of the social upheaval produced by the ukase the Lithuanian clergy were obliged to face at one time many important problems linked with the welfare of the Catholic Church and of their own people. They were obliged to defend themselves against the nationalists who hooted at them as the tools of Polonism and the foes of Lithuanian culture. They had to oppose the propaganda of Socialism, which was rapidly spreading among the mass of the people, and which assumed an attitude openly hostile to the Church. They felt also the necessity of arming themselves against a possible reaction of the Russian Orthodox clergy, already sore at heart because of the numerous conversions of Ruthenians to Catholicism.

The urgent need of Catholic organization made itself felt in 1905, when sixty leaders of Lithuanian Socialism exerted a considerable influence upon the proceedings of the Lithuanian

seimas (diet) in which two thousand Lithuanians took part. Three professors of the Roman Catholic Ecclesiastical Academy at Petrograd, Frances Bucis, Alexander Dambrauskas, and John Maculevicius, drew up a program of organization for the party of Christian democracy. The Catholic social movement in Lithuania dates from that decisive step. First of all, the Lithuanian clergy recognized the necessity of developing a press. After forty years of enforced silence, the Lithuanians were eager for the revival of their own language, and the diffusion of their own literature. Weekly and monthly reviews were established, and when the need of a daily paper was felt, to fight the liberal and Socialistic propaganda in Lithuania, the Rev. Joseph Tumas started the publication of *Viltis* (Hope), in 1907. This aggressive daily paper is still the best champion of Catholic Lithuanian nationalism. Before the war the Catholic press in Lithuania comprised seventeen papers and reviews, while the liberals and Socialists had but eight. These figures show the admirable zeal of the Lithuanian clergy for the enlightenment of their own flock and the defence of Catholic principles and doctrines in their own land.

Parallel with the development of the Catholic press in Lithuania ran the development of primary instruction. The Lithuanian clergy devoted their energies to the organization of parish schools. And in 1909 several young priests who had completed their studies in the Université Catholique of Louvain organized the League of Lithuanian Students, to gather together the Catholic students and foster their intellectual and moral development. The League published in 1911 the monthly review known as *Ateitis* (The Future).

Social welfare work for the Lithuanian Catholic population also occupied the attention of the Lithuanian clergy and met with remarkable success. The temperance movement inaugurated in 1856 by the Right Rev. Matthias Valancius or Wolonczewski, had succeeded so well that in 1864 in the diocese of Kovno only five persons in every thousand were addicted to intoxicants. But that same year General Muraviev dissolved all the temperance societies. For political and economic reasons the Russian bureaucracy deliberately preferred to besot its subjects! The campaign of Bishop Valancius was resumed, however, in 1908 by the *Blaivybe* (Temperance), a society

founded by several priests of the diocese of Samogitia. The Society spread all over Lithuania and in 1913 it embraced 48,000 members.

The development of Catholic benefit and coöperative societies is also a product of the spirit of initiative of the Lithuanian clergy. The foundation of societies for coöperative purposes was forced upon the Lithuanians by the rural policy of the Russian Government and the Polonized landowners. The Russian Peasant Bank devoted large sums of money to dispossess the Lithuanian peasants of their land so as to be able to fill their places with Russian colonists. The Poles, in their turn, established a banking company at Warsaw to further the Polish rural colonization of Lithuania. To meet the danger threatening the vitality of their economic life, the Lithuanians formed in 1906 their first coöperative society. The brothers Vailskaitis, through the foundation of a powerful banking corporation, warded off the economic ruin of the Lithuanian peasantry.

The calamities brought to Lithuania by the war, and the devastation of her towns and villages by both the Russian and German armies, have considerably augmented the duties and zeal of the Lithuanian clergy. Lithuanian priests are generally at the head of the sections of the Lithuanian Relief Fund Committee. In Switzerland, they have organized special committees to assist their starving and martyrized countrymen. In a letter addressed to Monsignor Constantine Olszevski, Canon of the Chapter of Samogitia, and Chairman of the Lithuanian Executive Commission of Relief for the Victims of the War, the Holy Father, Pope Benedict XV, sent a sum of twenty thousand francs. He has also invited all the bishops throughout the world to take up a collection in all Catholic churches for the unfortunate Lithuanians.

The Lithuanians are now struggling for national independence. The general convention of Lithuanians, held at Berne, from 18 February to 3 March, 1919 declared that if the world war is a war for the freedom of the oppressed nations, Lithuania is entitled to complete national independence. They resolved that "the unity of Lithuania and Poland, which was destroyed at the end of the eighteenth century, has actually and rightfully ceased to exist. The Lithuanian nation, desirous of

securing Polish independence along its ethnical boundaries, is none the less desirous of remaining the ruler of its own land, and protests against any attempt whatever to usurp Lithuanian rights in Lithuania."

The Lithuanians, Poles, and Ruthenians, have fought and bled in defence of their country and of their Catholic faith. In the period of their national distress they have turned their eyes toward Rome; they have found in their clergy the palladium of their national life; they have suffered the greatest sacrifices. The world war will have been fought in vain if Poland, Lithuania, and Ruthenia fail to rise up from cruel bondage to the freest national development.

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Philadelphia, Pa.

A STUDY OF THE ARMS OF SAINT CHARLES BORROMEO.

THAT many Catholic colleges and seminaries in the United States should be patronally dedicated to Saint Charles Borromeo is most natural; that more will be founded can safely be assumed; and that some of the older foundations have reached a stage of growth where rebuilding is necessary and a new fabric of beauty and dignity is possible, is a happy sign of the advancement of Catholic learning. Twice during the past two years I have been asked by architects to supply them with the coat-of-arms of Saint Charles which they wished to have serve in the expressive decoration of their buildings, and twice I have been commissioned to design collegiate and seminary arms that should embody some feature of the Saint's heraldry. I have been interested to note that in each case the ecclesiastical authorities concerned had no accurate data; and it is therefore to supply this need and to aid other craftsmen that this study is printed. Painted in glass in the seminary's chapel, embroidered on its vestments, carved on its stalls, and forming part of its corporate seal, the heraldry which the Saint himself used will add both beauty and historic interest to whatever it fittingly decorates.

A priori, one would assume that the authentic arms of so important a noble as Borromeo, Count of Arona, of so high an ecclesiastic as the Cardinal Archbishop of Milan, nephew

to the Pope, could be readily determined. As a matter of fact, however, the arms of Saint Charles are among the most difficult of heraldic problems that the amateur can set himself to untangle. At the outset, he will find that scarcely two authorities agree: I have in my collection eight distinct versions of the coat, and I daresay that with patience I could collect more. How, then, arrive at any sound conclusion in the matter? Let me explain some of the difficulties and point out the proper procedure by means of a case nearer at home. Some years hence an archeologist may have trouble in determining the precise arms of the Cardinal Archbishop of Boston. Local architects frequently carve his arms on the cornerstones of new churches of his foundation, and these carvings do not always agree with one another. I have also seen in more than one local church His Eminence's arms in windows, painted according to the artist's fancy—which sometimes diverged in minor details and coloring from the official version. I am in a position to know, because I myself, at His Eminence's command, painted the official version in the first place, and personally supervised the cutting of his heraldic seal as Ordinary when he succeeded to the Archbishopric. Now with differing versions of this coat permanently displayed in stone and glass throughout the jurisdiction, varying one from another sometimes in color, sometimes in minor details of the charges, how can the future historian describe the coat with any degree of certainty? Simply by having recourse to some incontestably official version that was *personally* used by the Ordinary—and the least disputable one would certainly be the heraldic seal with which he authenticated his most important official acts.

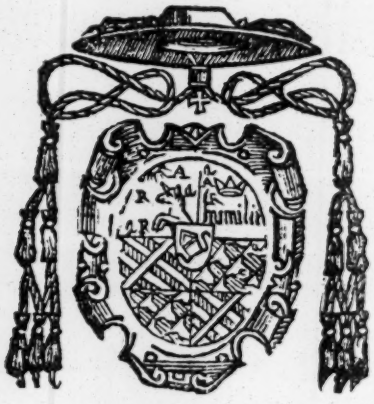
So in studying Saint Charles's heraldry, we shall have to consider the different versions which represent what the several writers or engravers *thought* were his arms, and the reasons therefor, but we shall also have to check our details by a constant reference, if possible, to anything incontestably official that we can find. Fortunately in the great publication of the British Museum's collection of seals,[1] there is a description of Saint Charles Borromeo's. This description, taken from a

[1] *Catalogue of Seals . . . in the British Museum.* By W. de Gray Birch. LL.D. London. Vol. VI (1900), no. 22147.

plaster cast, necessarily omits all indications of tinctures, as the engravers' conventions for showing colors by means of "hatching" did not exist at the time the seal was cut. Unfortunately this seal is not reproduced among the illustrations of the book.

As a point of departure, let us consider the version of Saint Charles's arms given by Ciaconius,[2] Figure I. Although I shall reject practically every detail in the form it is given here,

FIG. I.



it is worth considering if only because it is undoubtedly the source of many current versions, as this work is perhaps more widely known and consulted than any other of the period, of those which add heraldic cuts to the biographical notes. Whatever his merits as a biographer, Ciaconius was not an accomplished herald; apart from the wretched draughtsmanship and technique of the woodcuts, he flounders in hopeless obscurity when a shield with any complications of "quarterings" is involved. Here we have a shield compounded of two distinct coats-of-arms combined by quarterings, with a third coat on an "inescutcheon"; and above all this, "in chief" (i. e. the upper third of the whole), two emblematic compositions. The first and fourth quarters, below this "chief" (upper left and lower right to the spectator, but upper right—"dexter"—and lower

[2] *Vitae et Res Gestae Pontificum Romanorum.* A. Ciaconius. Rome, 1677. III. c. 891.

left—"sinister"—from the point of view of the *bearer* of the shield, the only one whom heraldry considers), are intended for a version of the arms of the Borromeo family of Milan; the second and third quarters (upper sinister and lower dexter) are equally intended for those of the Vitaliani of Padua. I shall take them in their heraldic order of precedence, not as they appear here, but as Saint Charles more logically arranged them on his seal.

First we must determine the Vitaliani coat, because Saint Charles was by paternal blood descent actually a member of this family, and a Borromeo only through a distaff alliance and a subsequent change of name due to an adoption. The Vitaliani were a family of ancient Paduan gentry. A highly imaginative and, of course, wholly "undocumented" genealogy in my collection,[3] compiled obviously in the interests of the Borromei, gives the Vitaliani—and the Borromei as well—a common origin with the imperial house of Hohenstauffen, and derives them all from our old friends the Anicii,[4] in the person of one "Anicius Vitalianus, a nonnullis Rex Patavii dictus a Sancto Prosdocimo, Divi Petri Discipulo baptizatus". The twelfth in descent from this Vitalianus was a certain "Anicius Ioannes—pulso Totila, defensa strenue urbe, Bonromani nomen meritur ad posteros transmisit, quod deinceps corruptius prolatum Borromaeos signavit". Incidentally, Saint Charles is in the forty-sixth generation from the assumed founder of the family. However, the seriously documented history of the Vitaliani does not begin until some time in the thirteenth century, and during the next three centuries their arms, with which alone we are concerned, have apparently gone through many mutations. I have six versions of them other than as in the quartering shown by Ciaconius.[5] This will surprise no one familiar with the vagaries of Italian heraldry, which probably has always been the most shifting and flexible in the world, and, from the point of view of the student who is familiar only with English practice, the most maddening

[3] Germania Topo- Chrono- Stemmato- Graphica. G. Bucelinus. II, Ulm, 1662, p. 408.

[4] V. ECCLESIASTICAL REVIEW, Aug. 1919, p. 158.

[5] Three may be found in: *Cenni Sorici sulle Famiglie di Padova*. Padua. 1862. For a fourth, see Rietstap's *Armorial Général*.

Certain features of the Vitaliani arms have been fairly constant, namely the colors blue or green and silver in a "vairy" pattern, combined with either green or blue in diagonal stripes. The number of these stripes ranges from seven to five (another persistent flexibility in Italian heraldry with fields that are "paly", "bendy" or "barry"). However, the majority of ancient striped shields began their career, as the early painted rolls show, with an even number of stripes owing to the medieval delight in beginning a pattern with one tincture and ending it with another, and a keen appreciation of the perspicuousness and beauty of a brilliant "counterchange". Therefore in appreciably striped shields, six is usually considered the normal number—or eight, and even ten (as in the arms of Saxony) are used, whereas five and seven, etc., are regarded more as variants, fortuitous or otherwise. Theoretically, then, six diagonals would be the best version of the Vitaliani arms—

FIG. II.

and they so appear on the Saint's seal. I give the coat as I believe Saint Charles quartered it, in Figure II. A technical "blazon" would be: Bendy of six, vert and vair-counterchanged (that is to say, the plain diagonals are green, the others are composed of panes of silver and blue as arranged in the drawing). Dr. Birch, in the British Museum Catalogue, unable of course, to name the tinctures, has it: "Bendy vairé of six per bend countercharged". This is an atrociously blind blazon and means, strictly, little or nothing. Only the expert student can comprehend the difficulty here—and I wish to avoid needless technicalities. I can only say that my own drawing fairly carries out the blazon that Dr. Birch was fumbling for; and I am happy to find my own "translation"

of it verified in part by the Rev. Dr. Santa Maria, who gives this quarter:[6] "Bendy vair and vert". Dr. Santa Maria makes his topmost diagonal of vair, while I make it of green, following the majority of engravings I have seen; but that is, in Italian usage, a detail that no two instructed heralds would quarrel very seriously over. Dr. Santa Maria also makes the vair of regularly alternating panes, but I make it "counterchanged" in part to meet the exigencies of the seal as blazoned by Dr. Birch, and, even more, to satisfy the medieval canon of perspicuousness; the vair when counterchanged shows infinitely more distinctly against the green, and is far from an unusual medieval form. But here, again, the herald's technicalities in regard to vair are endless and most confusing to the layman. It will perhaps be enough to explain that "vair" represents, with its conventionalized blue and silver-white panes, the sewn skins of a species of blue-grey and white fur (*petit-gris* and miniver) much affected by personages of rank in the Middle Ages as a mark of dignity. Incidentally, Cinderella's slippers were originally of this noble material, which, through an error in redaction, got confused with "verre" and thus became transmuted into glass!

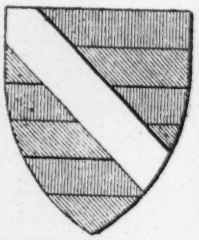
We come now to the second and third quarters of the Vitaliani-Borromeo coat: the arms of the Borromeo family itself. Here we are on surer genealogical ground. The great work of Count Litta,[7] compiled from authentic family documents, derives the family of Borromeo di San Miniato from one Francesco, whose son Buonromeo, a justice in Florence about the year 1347, gave to the family its cognomen. From Buonromeo's brother Lazzaro, who died before 1370, descended in the second generation a Margherita, who married a Giacomo Vitaliano of Padua. Their son, Giacomo Vitaliano, was adopted by his maternal uncle, Giovanni Borromeo, who became a citizen of Milan in 1394, grew very rich, and died about 1438. This adopted Giacomo Vitaliano-Borromeo, the first "Borromeo" ancestor of Saint Charles, led a very active political life and added many dignities to his patrimony, among them the countship of Arona, on Lake Maggiore, and various other

[6] *Rivista Araldica.* Rome, Oct. 1917, p. 473.

[7] *Famiglie Celebri Italiani.* Conte Pompeo Litta. Milan. Vol. IV. 1837.

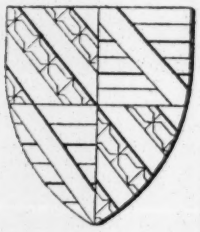
lordships. Like the Vitaliani coat, that of the Borromei (Figure III) has been very flexible: so long as the field was

FIG. III.



composed of alternate red and green horizontal stripes crossed by a silver diagonal, it never seemed to matter much, in the usual Italian fashion, how many horizontals appeared, which color began the series—red or green, or in which direction the diagonal ran—as a bend dexter or a bend sinister. On his seal Saint Charles used the bend dexter; and by far the majority of examples which I have seen begin the horizontals with red at the top. As for the number of these horizontals, I have, again, blazons ranging from seven to five, but, for the same reasons which I adduced in the case of the Vitaliani coat, I have drawn six as best in accordance with medieval usage. Litta gives seven for the San Miniato family, but in the Paduan book,[8] where three illustrations of variations of Saint Charles's branch are given, all three have six horizontals.

FIG. IV.



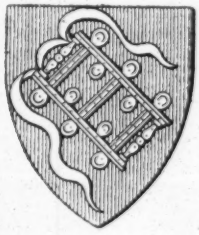
In Figure IV is shown how, owing to the Vitaliano-Borromeo marriage above detailed, the two coats were united by quarter-

[8] Op. cit., note 5.

ing, and henceforth became a new and indivisible heraldic unicum—a "compound" coat. It should be noted that Saint Charles's family, which we may now call the Milanese Vitaliani-Borromeo, or Borromeo de Arona, was only a cadet, adoptive branch of the greater family of Borromeo di San Miniato. The Arona branch showed this in its heraldry by correctly giving the really paternal Vitaliani arms precedence in their quarterings over the maternal and adoptive Borromeo insignia, an arrangement which Saint Charles's seal scrupulously observes.

We have next to consider the small "inescutcheon". In Ciaconius's cut it is extremely puzzling: one would at first glance certainly take it for an ill-drawn mitre. It is really, however, intended to be a bridle-bit, a *mors-de-cheval*. Dr. Birch, in his description of the seal, is unable to make it out; but this is not surprising, as the impression of the whole complicated coat is scarcely more than an inch in height and but three-quarters of an inch in width. Fortunately I am able to give, in Figure V, a drawing of the arms of a Sicilian

FIG. V.

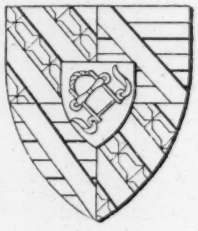


Borromeo family, presumably a branch of the Milanese, on which the bit alone is used.[9] It is of gold, with silver rein-strings, on a red field. There are a dozen and one ways of drawing this charge, just as there were endless varieties of the object itself in the middle ages: the Sicilian drawing represents certainly a most effective instrument of horse torture. In my subsequent drawings of it, from another accepted model, I have shown how it can readily be made to assume a

[9] From the Sicilian heraldic MS. by Placidio Cottone, 1641, formerly in Lord Vernon's collection, and now in my own.

form, of which a careless rendering might give rise to the mitre-like affair of Ciaconius's. Figure VI shows how this coat, which was used as their sole arms by the Sicilian Bor-

FIG. VI.

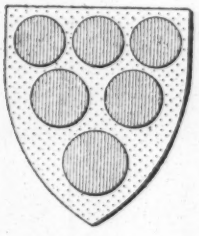


romei, was placed as an inescutcheon on the compound coat of the Vitaliani-Borromei. Just what is its significance here? In the absence of detailed heraldico-genealogical data explaining the date, cause, or purpose of the assumption, one can arrive at an explanation only through reasoning by heraldic analogy. In my opinion this shield is the coat of one of the several lordships held by the family, or more probably, the insignia of some office held or claimed by them, as a Mastership of the Horse to one of the surrounding sovereign princes, or a Wardenship of the Marches, or some similar charge. As in the shields of the great officers and "electors" of the Empire, the arms of such a lordship, office, function, or claim, were constantly placed on continental shields in this position, the significance of which should not be confused with the comparatively modern English "inescutcheon of pretence". And the "charge" itself, the bridle-bit, has its analogies even in old British usage. For example, the Johnstons of Annandale, who were Lords-Warden of the Marches in Scotland, expressed their office by means of a winged spur—used, however, as a crest. The Fitz Walters on becoming Chief Butler, in Ireland, assumed in addition to the family arms a coat bearing three covered cups, and later adopted "Butler" as their cognomen. The two coats were at times combined by quartering; subsequently various Butlers dropped the Fitz-Walter bearings and used the covered cups alone; and thus what had originally been "arms of office" became in time

simple family arms. I adduce this case because by analogy it perfectly explains, to me at least, how the Sicilian family could bear a coat which, having no relation to the earliest Borromean heraldry, nevertheless appears on an inescutcheon in the arms of the Milanese family. The only other family in Italy, so far as I can discover, which used this *mors-de-cheval*, and then only as one among several charges on its arms, is that of Somaglia; and Corona, daughter of the original Vitaliano-Borromeo, married a Conte della Somaglia. Whatever its origin or significance, it is clearly not, as Dr. Santa Maria states, an *impresa* device, and added, like the supposed accretions of the Unicorn, "Humilitas", etc., by Saint Charles himself.

There now enters into the seal an enrichment which does not appear in Ciaconius, namely, two "grand quarters" of the Medici arms, borne by Saint Charles and constantly given as part of his heraldry by authorities more careful than Ciaconius. In Figure VII I give the arms of the great Florentine house

FIG. VII.



of Medici in their original form: six red discs or balls on a gold field. No modern heraldic archeologist would for a moment hesitate to explain this coat as a perfectly clear example of allusive arms, or *armes parlantes* ("canting" arms is the usual English term, which uses the word in its older sense). The original bearer of the cognomen was either a *medicus* or had gained the style as a nickname, and the balls are, in view of the name, equally obviously intended to represent the huge boluses or pills with which the medieval physician plied his profession. Furthermore, the family always invoked the physicians Saints Cosmo and Damian as its peculiar patrons.

The arms are as clearly "occupational" and allusive in their origin as are the three covered cups of the Butlers.[10] But the Medici, who emerge into recorded history only in the thirteenth century as Florentine gentry of the second rank, eventually became too important, as sovereign dukes, for the courtier-like heralds to be content with a legend that should account for the arms on any but the most splendid terms. The genealogists, therefore, invented as protagonist, a French Knight, Evrard de Medicis, Chamberlain to the Emperor Charlemagne, who, journeying into Italy, vanquished in single combat the giant Mugel, a cruel oppressor of the Florentines.[11] The weapon of this monster was a mace graced with iron balls chained to its business end. Six of these, now covered with blood, the hero promptly placed, at Charlemagne's command, on his golden shield in perpetual celebration of his victory—oblivious of the fact that he was thus antedating the rise of personal heraldry in Europe by some three centuries or more. (Before leaving the subject of legends, it may be well to demolish the persistent error that the modern pawnbroker's sign is derived from the Medici arms. On the contrary, the medieval pawnbrokers chose Saint Nicholas of Myra as their patron; and their sign is from the shield attributed to that saint, which bears, on blue, three golden balls, representing the purses of gold with which he dowered three poor maidens, saving them from shame.) By 1465 the Medici had reached a position of such importance and splendor that Louis XI of France felt moved to grant to the Duke Piero the privilege of adding the royal insignia of France to his shield as an "augmentation" of honor. The method by which this was done is shown in Figure VIII. The red balls by this time had come to be arranged differently ("in orle"), as shown; for the top one, was substituted a larger *blue* disc on which the gold fleurs-de-lis, three in number, were displayed, one above two.

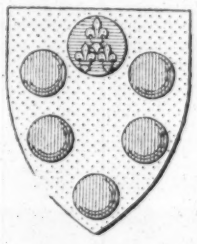
With this Medici Coat as a quartering, Saint Charles's heraldry completes itself. He added it to his paternal shield (Figure VI) in right of his mother, Margherita dei Medici,

[10] For a discussion of this type of shield, see ECCL. REVIEW, Aug. 1915, p. 134.

[11] *La Vraye et Parfaite Science des Armoiries.* P. Palliot. Paris, 1664, p. 635.

sister of Pope Pius IV. In virtue of the Pontificate of Pius, these Medici bearings had now become "sovereign arms" of the highest rank, and therefore, by a still operative rule, they had, even though maternal, to be given precedence over all other quarterings: and so we find them on Saint Charles's seal,

FIG. VIII.



with a scrupulous correctness of heraldic etiquette, in the first and fourth grand-quarters of the completed "achievement". The Medici bearings here are not at all "arms of patronage", as Dr. Santa Maria calls them, but definite quarterings of descent. Their use, however, by Pius IV and the Milanese family of Medici is somewhat open to question. No ancestor common to both the Florentine Dukes and the hitherto less important Milanese house has yet been discovered. And there were other Medici families in Italy who laid no claims to consanguinity with the Tuscan princes. In short, the name was not an uncommon one: there were plenty of "medicoes" scattered about in medieval Italy who might naturally, when family names began to be adopted and transmitted, have passed on this verbal label as a cognomen to their descendants. The Scots have a proverb: "Not every Stewart is sib to the King," —for many nobles besides the king had stewards, just as in Ireland there were bottelers other than the King's. Yet it is hard to find a modern Stewart or Butler who does not believe in his descent from the original Fitz Alan or Fitz Walter; and not infrequently, especially among prosperous Americans, they ingenuously assert this in their assumed heraldry. The temper of fifteenth and sixteenth century Italy was no different in this respect. Pius IV was born in 1499, and we find his family in Milan, without a provable connexion, using the arms of the

greater family of Florence. But two different families of Medici may well bear boluses on their shields without a desperate infringement on each other's rights! However, the appropriation by the Milanese house of the French heraldic augmentation granted to the Florentines is a more questionable matter. Whatever vague early tradition may seem to have justified a coat common to the two families, yet between the date of Louis XI's grant, 1465, and the birth of Pius IV in 1499, there is demonstrably no intervening relationship whatever that would lead to the transmission of Duke Piero's heraldic honors to Giovanni Angelo dei Medici of Milan. Nevertheless, Pius IV displayed the fleurs-de-lis on his arms, with all their lofty genealogical implications; and the great Florentine dukes, probably not averse to having so powerful a new cadet as the reigning Pope, let the matter pass, and the hitherto vague assimilation of the two families became, in the sixteenth century, a more generally accepted fact than it is to-day. It certainly was accepted by Saint Charles, who simply took the arms of his mother, the Countess of Arona, as he found them and displayed them on his own inherited shield with a punctilious propriety of "marshalling", or arrangement, keeping, of course, the inescutcheon of Figure VI in the centre (*en cœur*) of the new compound, just as it had been in the centre of the earlier one.

We have at last, in Figure IX, arrived at the Saint's completed heraldry. And now, perhaps, the attentive reader can, from this complicated coat, understand the force of the accepted dictum of Planché, one of the best equipped of nineteenth century heralds, on coats-of-arms in general:[12] "In their assumption the object of the assumer was not, as it has been so generally asserted and believed, to record any achievement or to symbolize any virtue or qualification, but simply to distinguish their persons and properties; to display their pretensions to certain honors or estates; attest their alliances or acknowledge their feudal tenures."

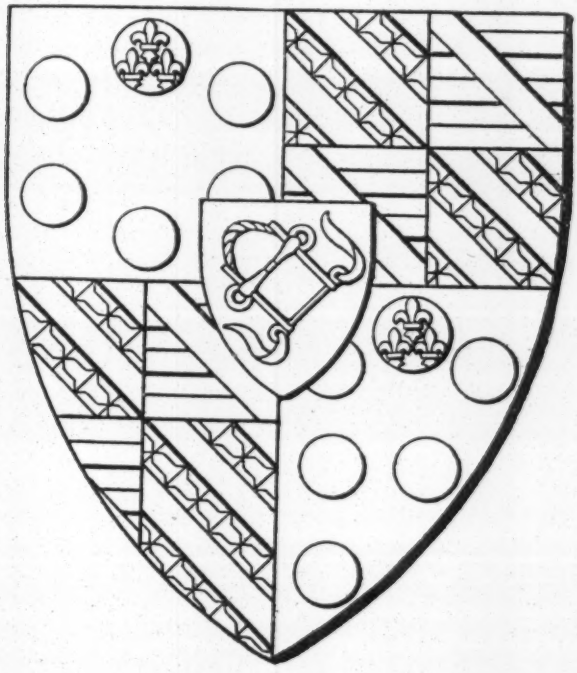
The medieval *armigeri*, and the instructed ones of the Renaissance, made few of the exaggerated "sentimental" and "sym-

[12] *The Pursuivant of Arms.* J. R. Planché, Somerset Herald. London [Ed. 1873], p. 283.

bolical" demands of more modern and corrupted heraldic practitioners. The underlying, intensely practical purpose of

FIG. IX.

ST. CHARLES BORROMEO, CARD. ABP. OF MILAN—4 NOV. 1584.



heraldry was identification: the means by which this purpose was fulfilled were frequently arbitrary, usually simple, and always conventional. But with the many minor elegances of the Renaissance there sprang up the *impresa*, to gratify the rapidly growing taste for expressive allegorical symbolism. The early *imprese* were little badge-like affairs, but by the sixteenth century in Italy, where they became immoderately fashionable, they had developed into highly elaborate and very elegantly executed little designs (most frequently engraved), often charmingly framed, of emblematical subjects which were supposed to have some intensely personal significance to their

owners. The subjects ranged from classical mythology to modern hagiology, from celestial phenomena to terrestrial flora and fauna, with a predominant passion for landscape and marine accompaniments. The well equipped dilettante often had many of these *imprese*, expressive of his varying moods: he sealed his correspondence with them, had them painted on his cherished "bibelots", used them as the verso of medals and coins which he caused to be struck from time to time. Not only every secular prince of the period indulged in this fashionable intellectual and esthetic craze, but nearly every high ecclesiastic as well. On a *nummus castrensis* of Paul III [13] you will find an allegorical *impresa* showing Ganymede with the eagle-Jove watering a plant of lilies; Alexander Cardinal Farnese, on a similar coin of 1546, shows a terminal-god on the shore of a lake or sea being shot at by an arrow. Maffeo Cardinal Barberini [14] had sixteen different *imprese* ascribed to him. One could multiply examples indefinitely, without profit. The point is that in the fifteenth and early sixteenth centuries, these *imprese* were not confused by their owners with their personal *heraldry*: they were the expression of a different need in a different art. Unfortunately, by the seventeenth century their rapid spread and vulgarization had succeeded, by a confusion of ideas and practice, in hopelessly corrupting heraldry itself, and thus to the at first harmless *impresa* we owe, more than to any other single influence, the modern degradation of heraldic art. For example, the landscapes which still persist on a few episcopal shields might be, if differently framed, perhaps acceptable *imprese*, but they may be called "heraldry" only through the courtesy of a now long established abuse.

Saint Charles Borromeo had at least five *imprese*, and the unicorn and the "Humilitas", drawn on his shield in Ciaconius (Figure I), are simply two of them misplaced there. They do not appear on his *heraldic* seal, and I, for one, am convinced that a personage of his social training and scholarship would not, alone among his contemporaries, commit this heraldic solecism—whatever subsequent Borromei may have seen fit to

[13] *Sylloge Numismatum Elegantiorum.* J. J. Luckius. Strasbourg. 1620.

[14] *Theatro d'Imprese.* G. Ferro. Venice. 1623.

add to their later and, eventually, grotesquely complicated arms, in honor of the family Saint. I give in Figures X and XI these two impresa-devices in simple outline. Giovanni

FIG. X.

FIG. XI.

Ferro [15] and others [16] credit Saint Charles also with an *impresa* of a stag, covered with small serpents (sins), rushing to a fountain, with the motto "*Una Salus*"; and a fourth showing a starry sky, the milky way in its midst, and the motto "*Monstrat Iter*". Ciaconius [17] contributes a fifth; an altar with a lamb above it, and the legend "*Sola gaudet humilitate Deus*".

Now why has Ciaconius picked two out of these five *imprese* and placed them on Saint Charles's shield? Primarily, I think, because he wished his engraver to get into a single cut all that he could, regardless of logic. Saint Charles's insignia are not a unique case of this eccentric procedure on his part; for example, he gives on a single shield for Pope Paschal I two designs "impaled"—at dexter the Pope's monogram as displayed in the Church of St. Praxed, and at sinister his *insignia gentilitia*—merely so that you can "take your pick". And as he does this in several other cases, we may conclude that his peculiar system of "marshalling" is chiefly one of space-convenience. But the Saint's simple little *impresa* of the crowned "Humilitas" made a naturally great appeal to his devotees; it appears on his epitaph, and was crowded into his heraldry by most subsequent writers. Ruscelli,[18] however, writ-

[15] Ferro, op. cit., pp. 204 and 220.
[16] *Le Imprese Illustri*. J. Ruscelli. Venice. 1572.
[17] Ciaconius, op. cit., III, c. 904.
[18] Ruscelli, op. cit., p. 46.

ing in 1572, marshals Medici, Vitalian-Borromeo, and the inescutcheon as I do in Figure IX, but adds to the second and third grand-quarters a "chief": over Vitaliani is a crown turned upside-down and over Borromeo a crown normally placed—a most curious bit of genealogical symbolism. But the crowned "Humilitas" persists on modern versions of the arms. Dr. Santa Maria writes:[19] "Gli autori della Vita di S. Carlo Borromeo, Card. Arcivescovo di Milano, diconi ch'egli abbia domandato e ottenuto dal R. Pontefice di far uso del solo *Humilitas* entro lo scudo, escludendo gli altri quarti; ma non ho documenti ufficiali."

Personally, I think one would have to hunt long for the "documenti ufficiali". It was no more then than it is now a matter for which a prelate would have to seek papal permission; and there was no legal reason at all why Saint Charles should not use his "Humilitas" *impresa*, or any other of the five, even in sealing his documents. The Pope himself does not use an heraldic seal, but, in the familiar "seal of the Fisherman", an *impresa* design. Instructed heraldic students have not yet begun to realize the highly important influence of sixteenth and seventeenth century *imprese* on the development of heraldry; and the uninstructed have simply confused the two arts and gone on the assumption that they were one and the same. The comment of a distinguished French ecclesiastic, in a letter to me which I translate, will better phrase my view of Dr. Santa Maria's note than my own words safely could: "It adds nothing, and simply confirms what one has read oneself in the lives of the Saint. The pious authors know practically nothing of heraldry: to them it is always a mark of vanity and, consequently for a saint to throw it aside or to use it restrictedly seems to them always an act of laudable humility. And this, of course, becomes all the more notable in the case of Saint Charles because of his employment of the very word *Humilitas*! Pious stupidity! quamdiu te partiar?"

Dr. Santa Maria, I may add, in his final blazon gives Saint Charles's heraldry, with all the quarterings, Medici certainly included, but adds the two *imprese* given by Ciaconius, and calls the inescutcheon an *impresa* device. I do not regard the

[19] *Rivista Araldica*, Oct. 1918, p. 384.

inescutcheon as an *impresa*, for reasons already adduced, and necessarily omit the unicorn and the crowned "Humilitas" because they do not appear on the Saint's *heraldic* seal, which was a very different affair from his five *imprese*. I am not, in the shield which I finally present, endeavoring to further any personal "opinion" or version of my own: I am merely conscientiously attempting to display and analyze an incontestably authentic version which the Saint himself has actually left us on his seal. I can only say that in using the shield of Figure IX for its patron,[20] a seminary or college will have behind it at least the justification of Saint Charles' *personal*, official use of the same; and that until a similar justification for other versions is demonstrated by definite proofs (Dr. Santa Maria, like the majority of modern amateurs, cites absolutely no authorities), this is the only version one may safely use.

I, for one, should welcome, in THE ECCLESIASTICAL REVIEW or elsewhere, a reasonably "documented" exposition of any other version of Saint Charles's arms that can claim an equal validity with the seal noted in the British Museum Catalogue, which, according to its printed description, has engraved on its rim the formal inscription: "✠ CAROLUS · S · R · E · CARDIN · BORROMEUS".

PIERRE DE CHAIGNON LA ROSE.

THE ESCUTCHEON OF ST. CHARLES BORROMEO.

(*A Criticism.*)

Mr. Pierre de Chaignon la Rose in the foregoing article proposes definitely to answer a mooted question concerning the official coat of arms used by St. Charles Borromeo as Archbishop of Milan. The subject is, as he points out, of considerable importance to the many who, holding St. Charles to be a model of priestly and episcopal conduct, adopt his shield as a symbol of noble aspiration and achievement in the clerical life.

The Borromeo family traces its title of nobility to the "Bonus Romanus" granted to one Vitalianus under the reign of the

[20] It should *not*, however, be used by a seminary or college as its own corporate arms: the heraldic implication of such a use would be that the Saint, himself, personally founded the institution.

emperor Justinian. Its traditional escutcheon in the sixteenth century notes many connexions with families of gentle birth not only in Italy (Visconti) but also in Germany (Suabia-Brandenbourg) and Spain (Somaglia) and Sicily. In 1530 Count Gilbert II Borromeo married a Milanese lady, Marguerita de Medici. When, some twenty years later, Giovanni Angelo Medici, her brother, became Pope, a claim of relationship between the Medici of Milan and the powerful Florentine branch of the same name was established. The latter had given Leo X to the Roman Pontificate about fifty years earlier, and Louis XI of France had honored the Florentine house by allowing the *fleur de lis* to be added on one of the boluses emblazoned upon their shield. There were several families of the name of Medici, whose original connexion with the same ancestor was doubtful, and historians of the subsequent age held that it was the glamor of an influential Pontificate which caused the Florentine Medici to acknowledge the Milanese family, all the more because it meant a new alliance, through Marguerita de Medici, with the noble ancestry of the Borromeos.[1]

The point in discussion however is not whether there was any earlier connexion, but whether, in view of the fact that such an affiliation was made with Giovanni Medici, the new pope and uncle of St. Charles, the latter adopted, like Pius IV, the Florentine Medici arms. In other words: how far did St. Charles enter upon this public recognition of a family connexion with the Florentine Medici, by adopting their impalement? Such adoption, if proved, would render nugatory the use of the crowned "Humilitas" which a universal tradition has assigned to the Saint and which was part of the Borromean family escutcheon.

Mr. Chaignon la Rose argues in favor of the Florentine design and rests his contention on the evidence of a plaster impression of a seal described in the catalogue of the British Museum.

[1] Filippo Argellati, in his *Bibliot degli scritt. Milanesi* (II, p. 2017; cf. Moroni, *Dizion.*, art. Medici), demonstrates that there was an actual relationship between the Medici of Florence and those of Padua and Milan; but that it had become extinct during a period of civil war which exiled the latter from Italy.

The question is one of historical rather than of heraldic accuracy; for if the Saint had actually followed the requirements of heraldic convention allowing him the use of the arms of the Florentine Medici which his uncle the reigning Pope affected, he would, no doubt, have chosen Mr. Chaignon la Rose's exquisite achievement. Did he do so? And is the traditional crowned "Humilitas", as Mr. Chaignon la Rose suggests, a mere *impresa* misplaced in the arms by one of his biographers, and copied by subsequent writers and the descendants of the Borromeo family?

What the coat of arms of the Borromeo family actually was in the Saint's lifetime we have from the pen of St. Charles himself. He gives sufficiently accurate details to assure us that the crowned "Humilitas" was an integral part of it, and not a fanciful design like a bookmark or an *impresa*. This evidence is found in a letter preserved in the Ambrosian Library at Milan[2] which St. Charles himself had written to Guido Borromeo. The letter is dated from Lodi shortly after Charles had left Milan for Rome whither the election of his uncle as Pope had called him. In this letter he gives certain instructions to his cousin to whom the affairs of the Borromean household had been confided in his own absence. The gist of these instructions is that Count Guido is to have made at once a copy of the Borromean escutcheon to be sent after him by messenger to Rome. The abbé Sylvain, who personally examined the letters in the Ambrosian Library at Milan, translates it as follows:

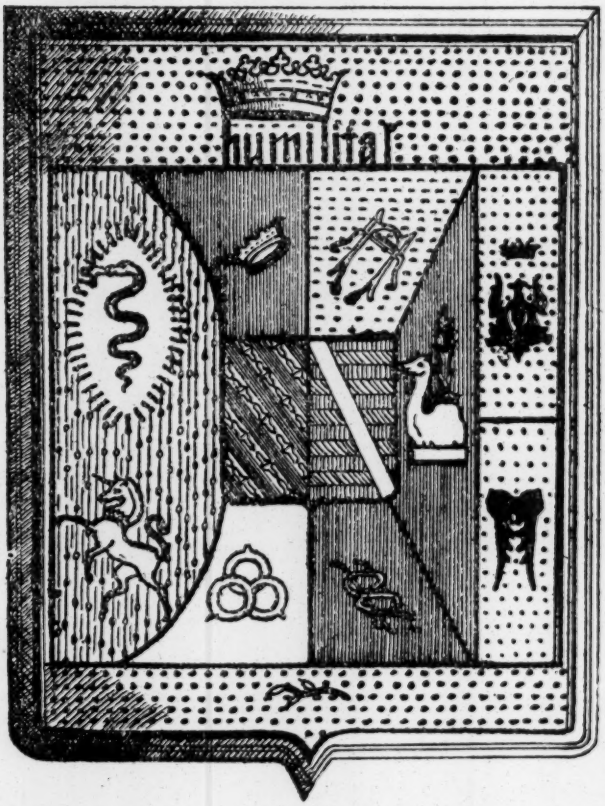
> Je vous envoie cette lettre afin que vous fassiez peindre de suite, sur un cartouche, bien distinctement, toutes les armes des Borromées; c'est à dire le mors, l'humilité, la licorne et le chameau qui composent le blason des Vitaliens et les *bussole* des Borromées. Vous les ferez produire avec leur couleurs respectives et bien faites. Dans le cas où elles ne pourraient prêtes pour le départ de Jean Pierre, qui accompagnera Serbellione, vous les ferez expédier. . . .

The arms here mentioned were, as has been said, owing to the marriage connexions of the family for many generations, quite complicated. The accompanying sketch is intended

[2] Coll. Bibl. Ambros. MS. "R", 183.

merely to indicate these connexions at the time of St. Charles, without pretension to heraldic nicety. It will give the reader some idea of what Charles wanted or needed as a recognized part of the furnishing of a nobleman who was to take up his residence at the court of Rome. What we are here chiefly con-

FIG. I.

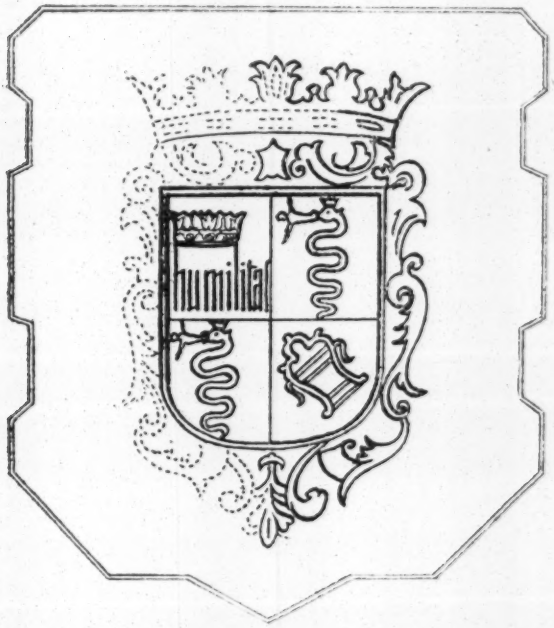


cerned with is the mention of the crowned "Humilitas" and, of course, the absence of any indication of the Florentine connexion represented by the Medici "balls".

That the "Humilitas" was an integral part of the Borromean (Vitaliani) arms needs hardly any demonstration. Ripamonti, who describes the blazon of the Borromeos, traces it back to

Frederic Barbarossa, who took it for his standard in making his submission to Alexander III as an atonement for the previous assault upon the patrimony of Peter—"Ad Romani Belli Piaculum". It occurs in all the numerous connexions of the Borromean arms, and is therefore much more than an *impresa* adopted by the Saint as a personal device "misplaced" in the Borromean shield and added by later members of the family "in honor of the family Saint".

FIG. II.



Did the Milanese branch of the Medici recognize this crowned "Humilitas" of the Borromean family after the marriage of Countess Marguerita de Medici to Gilbert Borromeo? Among the precious relics of the Borromean family, jealously preserved at Arona, there is a costly bit of embroidery regarded as the work of Countess Marguerita, the mother of St. Charles. It reproduces the crowned "Humilitas" together with the *serpent vorant* of the Visconti and the *mors de cheval* of the Somaglia connexion, both of which families were then

represented among the Milanese nobility. A copy of this heraldic testimony may be found in the *Note e Discussioni* published by the *Scuola Cattolica* at Milan in 1910, on the occasion of the tercentenary celebrations of the canonization of our Saint. The noteworthy part here is that, whilst the escutcheon reproduces the "Humilitas" achievement, there is no reference in the shield to the Florentine Milanese Medici arms. The reason for this omission is simple enough. Marguerita Medici, the Countess Borromeo, died before her brother was elected Pope, and hence there was no thought of any affiliation with the Florentine branch of the Medici who used the "balls".

With these armorial bearings agrees the account of Ciaconius which Mr. Chaignon la Rose excludes as evidence when he writes that "whatever his merit as a biographer, he was not an accomplished herald". But the important question is: could and did Ciaconius know what arms St. Charles actually bore on his official escutcheon? Mr. Chaignon la Rose quotes and reproduces the arms given in the *Vitae et Res Gestae Summorum Pontificum et S. R. E. Cardinalium* by the great Dominican historian. The edition to which he refers is that of Oldoini, published in 1677. This might give the impression that Ciaconius or Alfons Chacon, O.P., as he is otherwise known, was somewhat removed from the scene about which he writes and took his information on hearsay or at second hand. As a matter of fact there are two earlier editions of the work, and Ciaconius knew the Saint intimately. They were of almost the same age, and although Friar Chacon outlived Charles by seventeen years, during which he wrote his *Vitae*, he was in excellent position to know what arms the Archbishop of Milan used. St. Charles was fortunate in having several of his biographers among the members of his immediate and official household, which, owing to the large extent of his diocese and the ecclesiastical interests confided to him by the Pope, was composed of a numerous body of capable men whom he had selected for their learning and devotedness. Witnessing daily the heroic sanctity of their master, they observed his life in every detail; and if there is any doubt about the escutcheon used by Charles, it is not due to want of opportunity to know what he did and used. The doubt is due rather

to the disposition of the Saint who, whilst he scrupulously respected the requirements of his position in his intercourse with ecclesiastics and the nobility, laid little or no stress upon the display of the tokens of family descent at home, at least during the later years of his life as Archbishop. This fact is emphasized quite clearly in his instructions to his clergy and people. Thus he writes: "Cum homines consueverint majorum nomina familiis dare, contrarium servat Spiritus Sancti scriba. . . . Per haec cupiunt nunc saeculi homines agnosci et hisce sese titulis jactant."[3] In like manner he is singularly fond of extolling the "Humilitas" which overtops the arms of his family. Speaking of the steps or degrees by which the highest sanctity is attained on earth, he replies "Quis primus? Humilitas. Quis secundus? Humilitas. Quis tertius? Humilitas. Qui omnes? Humilitas, Humilitas, filii, etsi millies interrogaveritis millies Humilitatem audietis."[4] Now, Ciaconius knew, undoubtedly, what the official seal or coat-of-arms used by the Saint was. Is it likely that he would draw on his imagination when describing a matter which, being known to many others besides him, would necessarily challenge adverse criticism?

Of the early historians of the Saint there were at least three who knew him intimately. Two who had lived in his own house, wrote after his death. They assure us that he had asked the Sovereign Pontiff to permit him the use of the simple "Humilitas" for his archiepiscopal escutcheon. Mr. Chaignon la Rose mentions this fact, but thinks that it is to be discredited, because "it was no more then than it is now a matter for which a prelate would have to seek papal permission". But, surely, the Pope's own adoption of the Florentine Medici crest as the official arms of his family would call for some apology from his nephew, who had occupied a prominent place at the papal court, if he desired to deviate from a choice by the then actual head of his mother's family. To use a separate shield might easily be construed into a rebuke on the part of a younger member, when we bear in mind that the Florentine Medici, despite the splendor of their political

[3] Serm. 18 Mart. 1584.
[4] Serm. 15 Aug. 1583.

achievements, were not wholly free from the very charges of nepotism and some darker stains of recent date, against which St. Charles had set his face as a reformer in the Council of Trent. It is then wholly in keeping with the position of Charles that, while he must have disliked the adoption of the Florentine Medici arms which his mother had ignored, he should seek an outlet from the new usage adopted by his uncle. And it is entirely in harmony with the character of this Saint as we know it from his life that he should wish to emphasize the spiritual achievement so dear to his heart, for which his ancestral coat-of-arms offered an admirable occasion, by choosing the crowned "Humilitas" of the Borromeos. If there is no official document, apart from the statement of those authorities who were in a position to know, and whom we cannot imagine to have invented such a thing, it is simply because there was no need or desire of any *official* concession in such a delicate matter. The nephew might easily put his request by word of mouth. Indeed under the circumstances it would have been unwise on the part of St. Charles to make much of a departure from pontifical and court usage, even though he knew that there was no danger of wounding the sensitiveness of Pius IV, who understood his relative's motives, and no doubt heartily sanctioned them, notwithstanding that at the start of his pontificate he had deemed it wise, in view of the great influence for good that might be derived from closer connexion with the powerful Florentine Medici, to adopt their device. So, too, thought Pius V, the successor of Giovanni de Medici, when he solemnly crowned Cosimo of Florence as Duke of Tuscany.

We have, then, ample assurance that the constant tradition which assigns to St. Charles as Archbishop of Milan the crowned "Humilitas" as his official coat-of-arms, is well founded in the Saint's own desire, as in that of his mother, and in the opinion of those who lived with him during his official and private life at Milan.

But what of the seal in the British Museum which Mr Chaignon la Rose so ingeniously explains as part of the evidence that St. Charles used as his official coat-of-arms, not the "Humilitas" of the Borromeos, but the *mors-de-cheval* of the Somaglias, with the vairy pattern of the Vitaliani, and the six boluses of the Florentine Medici?

Assuming the accuracy of the description of this seal—a slight doubt of which is suggested by the fact that it is a plaster cast of very small dimensions (an inch by three-quarters of an inch), so that Dr. Birch was unable to make out the central bridle bit which to one familiar with the Borromean heraldry should present no difficulty—we do not see how the existence of such a cast can prove the actual use of it as a seal. There ought to be at least some stamped impression of it in wax or other substance, seeing that it is claimed to be a seal used by a personage who had innumerable opportunities of employing it in his official and private documentary correspondence. We are not informed that any specimen of the seals exists. There is the cardinalitial watermark in some of the official and private letters signed by St. Charles which we have seen, and which authenticates them beyond doubt. But we have nowhere encountered a seal with the bolus description. Apparently the Saint avoided the use of armorial devices in the official stamping of his letters, probably because, as we indicated above, he did not wish to draw attention to the fact that he had failed to adopt the Pope's Medici arms. That would be quite a sufficient reason, so long as there was some other mark to authenticate the official character of his letters. It is surely a most extraordinary circumstance that with so prominent a noble ecclesiastic there should be no official reproduction of an authenticated coat-of-arms except a plaster cast of a small seal, whereas all Lombardy reproduced, during his lifetime and after, the well known "Humilitas" as the archbishop's armorial device. It is quite conceivable that a plaster cast such as the British Museum possesses, might have been made, as a suggestion for the official seal of the Archbishop, after the Pope, his uncle, had declared his preference for the Florentine allegiance; but the important fact that St. Charles approved and adopted it needs still to be shown.

The reader may ask why, if this is our view, supported by good historical evidence, do we publish Mr. Chaignon la Rose's paper? We took occasion to lay our objections before Mr. Chaignon la Rose. He thought, nevertheless, that it would be well to ventilate the question on its merits, and therefore suggested as welcome any reasonably sustained criticism that might be made of his view. We have no intimate knowledge

of heraldry. Nor have we seen Dr. Santa Maria's article in the *Rivista Cattolica* to which Mr. Chaignon la Rose makes reference. But the historical data which we have given seem to be wholly conclusive unless some new knowledge on the subject were brought to light. We confess too that we should be loath to see the ancient symbol, the crowned Humilitas, of St. Charles replaced by the form borrowed from the great commercial and political scions of the Florentine Medici with whose aims and standards of nobility our Saint had but little sympathy.

THE EDITOR.

THE TACTICS OF SAINT PAUL.

GILBERT CHESTERTON says somewhere that "man is a misshapen monster with his feet set forward and his face turned back . . . who can make the future luxuriant and gigantic as long as he is thinking about the past". There is a deal of truth in Mr. Chesterton's observation, especially in the latter part of it. Man can make the future luxuriant and gigantic as long as he is thinking about the past.

This Chesterton rendition of an old truth is our partial excuse for attempting even a quantitative addition to the already very large Pauline libraries. The growing need of Pauline tactics in these "reconstruction" times furnishes the rest of our excuse. In any case, the freshness of Paul's appeal never stales; the strength of his leadership for Christ is still compelling. And so it will not be amiss to study him for a little in one phase of his leadership—in the matter of his tactics.

Saint Paul was a strong man. There was no half-way-ness in his make-up. He was a Roman and "proud of it". He was a citizen of Tarsus and he called it "no mean city". He was a zealot Pharisee among zealot Pharisees and the flaming strength of his sincerity made him a furnace of bitterness in his persecution of the first Christians. As a Christian, he lost none of his virility. He was a leader for Christ, and storms and buffetings and shipwrecks and perils could not damp his zeal. He was a follower of Christ in no apologetic mood. Rather was he a fighter of battles for Christ; a strong man, fighting a strong man's battle, with a strong man's tactics. And he needed to be and to do just that.

For he had arrayed against him a universality of oppositions that did not augur well for favorable outcome. There was little possibility for success, humanly speaking, when he undertook his task of Christianizing the Gentile world. Rather was there seeming surety of failure. The spark that set ablaze a world seemed doomed to extinction.

But the blackness of the prospect did not frighten Paul. He was strong, and his strength "was in Christ Jesus". Opposition from within the Church and scorn and hatred from without were only so many obstacles to be overcome, so many fortresses to be stormed, so many battles to be fought.

How he stormed those fortresses and fought those battles—especially in dealing with his Jewish enemies—are commonplaces of history. How fearlessly he went into the Jewish synagogues in each city, knowing well the opposition that would meet him there; how he fought the Judaizers and their Judaizing there; how he used as his weapons the Judaizers' own sacred books and texts—all this need not be recorded here. The justification in all this for describing him as a stormer of fortresses is sufficiently obvious. A stormer of fortresses, with recognized sources of Truth for his armament —believer in directness of attack. His summary dealing with Elymas at Paphos; his withstanding of Peter to his face; his answer to the High Priest before the Sanhedrim; his bold stroke before that same Council; injunction after injunction in his Epistles, all these exemplify the direct aggressiveness of his tactics as a soldier for Christ. Of course, there were times when strategy modified his style of tactics; but, in the main, that style was seldom other than direct. Paul was Napoleonic in his dislike of retreat.

There was the incident in the Temple, after his arrest, when he dared to preach Christ to a crowd so hostile that they wanted to take his life. The scene has an element of grandeur in it. A man, weak and aged prematurely from months of hardship, and years of spending and being spent for Christ. Rome's centurions around him. A mob before him opposed to him with all the fanaticism of which the Oriental is capable, and he dares to make to that Christ-hating crowd his confession of faith in Him whom they had crucified.

Here was a man. Here was the hero prophet of the New Testament. Here was a spiritual Napoleon, attacking the enemy in his very stronghold. Here was a man whose courage in Christ was large-calibred. Here was a man whose strength was no reed to be shaken by the wind; neither was it shaken. Here was a great tactician for Christ, fighting man-fashion. Here, finally, was a man who made the truth he preached no thing for mere apology, but rather made it a clear-limned, vital thing which could compete for and gain ascendancy in world thought.

May not we, who live in the troubled days of this "progressive" century, learn a lesson from this phase of Paul's apostolate? May not we profit by using similar tactics in dealing with a similar situation?

We are living in a world, intellectually at least, hostile to Christ. The world ideas (considered objectively only), the dominant and dominating world ideas, are not ours. The world ideals, of natural and material millenniums, are not Christ's. Bolshevisms and Socialisms and Anarchisms or Neo-Paganisms and Humanitarianisms and Naturalisms are the order of the day. "Progress" is the shibboleth of this group; "no dogma" is the catchword of that. There seems to be a place in every modern thought movement for anything and everything but the personal Christ, who was the Son of God. Obviously, these "new thought" cults and "unshackled" philosophies are as far from our "old thought" and "shackled" philosophy (shackled to first principles and to historical truth), as pole is from pole. The opposition, still perhaps mainly objective, is fundamental. A fundamental opposition is a fairly sure promise of conflict. There can be no question of compromise, for there is question not merely of opposites but of contradictories. Conflict is as inevitable as was the 1914 European outbreak and from a parallel kind of causality.

Nor does it seem that this inevitable conflict can be long postponed. The issues are too basic; the objective opposition is too acute; the time is quite ripe. The world's attention is on principles of reconstruction. Reconstruction principles are fundamentally philosophical. The world's philosophies and Christ's philosophy are under the magnifying glass; the focus

is on the opposition between them. Already the smoke that presages the fire is in the air. Some of the unconsciously objective opposition has become subjective and conscious. The daily press reports from certain new and certain old European countries are not very encouraging. The heat of opposition may not be far from the exploding point.

True, the weapons of the conflict will probably not be steel bayonets; at least, not in this country. They are more apt to be steel pens. Well, are our pens ready? A few are ready and this is cause for thanks, because they are already skirmishing manfully. But the potential majority are not ready and that is cause for much misgiving, for there is need of universal preparedness.

The danger recognized and the need of preparedness recognized, there comes the important question of tactics. Now the Pauline tactics suggest plainly the Psalmist's advice: "Viriliter age." He would have us adopt a positive propaganda, by showing our various "isms" that they mistake lack of anchorages for progress, that their dogmatism and clamor for progress are the reverse of what they aim at. We need to advance and prove and popularize the truth that there can be no progress without dogma, no progress without an infallibility, any more than there can be safe passage for a man-of-war without steering gear and pilot. And for this we need to go back to the historical beginnings of the respective neo-philosophies and neo-religions and show the errors or false principles that gave them inception.

The current thesis of Christianity's failure needs to be answered decisively. We hear much of this "failure of Christianity" in recent times. More than a little has been said and written here and there in defence. But we need, it would seem, a Pauline offensive against this charge, which has its strength, and dangerous strength, in near-truths and half-truths. Our position needs no bolstering. It is built upon a Rock. Christianity has not failed and cannot fail. *There has been failure* in that nations, labeled Christian, could have precipitated the conflict just suspended; but *the failure* has been in believing in labels. The Christianity that has failed is the Christianity that is man-made; it is not Christ's. To use a label, this time in a truer sense, the history of the present

war could truthfully be written under the caption, "The Failure of Unchristian Christianity". The Christianity of Christ, to use a seeming tautology, was not even "on trial" during this war. The Christianity of Christ was shelved long before the war, in favor of a series of neo-christianities, to which the cataclysm of the last four years can with truth be attributed. Yet, how many of our pulpits have hammered these truths home? How many written contributions can we point to on this score? Is it a record of which Paul would have been proud?

We have this to learn from Paul's fruitful ministry, that one may teach and preach and popularize the knowledge of the essential historical and philosophical truth that warns against the errors of the modern thought movements; that attacks not men but movements, not our enemy but his sources; that counter-attacks wrong thought not with sweeping gestures but with right thought; and whose main objective is not negative and self-explanatory but positive and self-manifesting.

Such is the deduction we draw from a chapter of the tactics of Paul.

LEO M. MURRAY.

Washington, D. C.

Analecta.

ACTA BENEDICTI PP. XV.

Epistola Encyclica

AD PATRIARCHAS, PRIMATES, ARCHIEPISCOPOS, EPISCOPOS ALIOSQUE LOCORUM ORDINARIOS PACEM ET COMMUNIONEM CUM APOSTOLICA SEDE HABENTES: DE STIPE COLLIGENDA PRO PUERIS EUROPAE MEDIAE FAME LABORANTIBUS.

BENEDICTUS PP. XV

VENERABILES FRATRES

Salutem et Apostolicam Benedictionem.

Paterno iam diu animo ominabamur atque sperabamus fore, ut, restincto tandem immani bello suscitatoque christianae caritatis spiritu, quae fame et inedia, Europae praesertim mediae, regiones conficiebantur, illae ad meliorem condicionem, concordi bonorum omnium opera et conatu, paulatim adducerentur. At vero exspectationem Nostram eventus non omnem explevit; undique enim affertur, frequentissimos eos populos, quos diximus, tanta ciborum vestiumque laborare adhuc inopia, quantam mente effingere vix liceat. Miserrime perditur interea ac profligatur debiliorum corporum valetudo, atque in primis puerorum; quorum calamitate eo vehementius afficimur, quod ipsi non modo ignari insontesque sunt internecivi certaminis, quo terrarum orbem paene totum cruentari vidimus, sed futuri praeterea sunt novarum auctores stirpium quae nativam referent germinis infirmitatem.

Sed tamen ex hisce angoribus ac molestiis recreati aliquanto sumus cum nuntiatum Nobis est, homines recte animatos in societates coivisse, eo consilio, ut *pueros conservarent*. Egregium sane propositum, venerabiles Fratres, ut par erat, probare atque auctoritate Nostra fulcire non dubitavimus; congruebat enim cum praecipuis benignitatis officiis illi debitis aetatulae quae et Christo Redemptori carissima est et minus habet ad tolerandum et resistendum facultatis. Ceterum, in simili caussa id ipsum antea egeramus; meministis enim, Nos, haud ita pridem, pueris Belgarum, fame et egestate paene enectis, quantum in Nobis erat, opitulatos esse, eosque catholicorum caritati publice commendasse. Quorum quidem communi largitati magnam partem debetur, si tot innocentium parvulorum necessitatibus consulere et incolumitatem vitamque ipsam tueri licuit: cum enim Archiepiscopos et Episcopos Foederatarum Americae Civitatum ad tam praeclarum opus hortati essemus, continuo optatis Nostris generosus respondit plurimorum consensus. Prosperum rei successum hodie commemoramus, non tam ut laudibus ornemus homines in fastis christianae caritatis merito inscribendos, quam ut Episcopi orbis terrarum universi, voce et auctoritate Nostra impulsi, Nostrum hac in re consilium, quantum apud suos gratia valent, exsequi nitantur atque contendant.

Adventante igitur D. N. Iesu Christi Natali die, ad miserrimos pueros Europae potissimum mediae, quos premit acrius earum indigentia rerum quae ad vitam necessariae sunt, sponte provolat cogitatio Nostra; tenerrimamque sobolem eo maiore complectimur sollicitudine, quo expressius refert Nobis divini Infantis imaginem, propter hominum amorem in Bethlemitico specu hiemalia frigora rerumque omnium inopiam perferentis. Hac quidem occasione nulla profecto opportunior, ut Christifidelium caritatem et miserationem, atque adeo humanitatem omnium qui de salute humani generis non desperent, pro insontibus pueris imploremus.

Itaque mandamus, venerabiles Fratres, ut, ad propositum, de quo locuti sumus, assequendum, in vestra cuiusque dioecesi, publicis supplicationibus in diem octavum ac vicesimum proximi mensis Decembris indictis, quo die sollemnia Ss. Innocentium aguntur, stipem fidelium colligendam curetis. Atque ut in hoc nobilissimo beneficentiae certamine utilitati tot puerorum aptius prospiciatur, praeter stipem, cibaria quoque et medica-

menta et vestes et textilia corroganda videntur, quibus rebus populi earum regionum, prae ceteris adiumentis, indigent. Oblata vero eiusmodi dona quo demum pacto aeque dividantur et ad destinatum locum pervehantur, dicere vix attinet; id enim negotii vel iis societatibus committi poterit, quas ad rem constitutas esse significavimus, vel qua alia cuique libeat ratione expediri.

Iam quibus hortationibus, ex officio universalis paternitatis Nobis divinitus credito, usi sumus, eas, quamquam ad catholicos potissimum pertinent, confidimus tamen, omnes, qui humanitatis sensus habeant, esse benigne excepturos. Ut autem exemplo reliquis praeeamus, etsi undique gentium et continenter a Nobis plurimum opis auxiliique postulatur, in puerorum eorundem levamen, pro facultatibus Nostris, centum millia libellarum italicarum conferre statuimus.

In auspicium interea secundi exitus, inque testimonium paternae benevolentiae Nostrae, vobis, venerabiles Fratres, et universo clero populoque vestro apostolicam benedictionem peramanter in Domino impertimus.

Datum Romae apud sanctum Petrum, die XXIV mensis novembris anno MCMXIX, Pontificatus Nostri sexto.

BENEDICTUS PP. XV.

EPISTOLA APOSTOLICA

AD PATRIARCHAS, PRIMATES, ARCHIEPISCOPOS, EPISCOPOS ORBIS CATHOLICI: DE FIDE CATHOLICA PER ORBEM TERRARUM PROPAGANDA.

BENEDICTUS PP. XV

VENERABILES FRATRES

Salutem et Apostolicam Benedictionem.

Maximum illud sanctissimumque munus quod, suo iam instante ad Patrem reditu, Dominus Noster Iesus Christus discipulis demandavit, cum dixit: *Euntes in mundum universum praedicate evangelium omni creaturae*,[1] non erat sane Apostolorum vita terminandum, sed apud eorum successores perpetuandum usque ad consummationem saeculi, quoad scilicet

[1] MARC., XVI, 15.

futuri essent in terra homines, quos veritas liberaret. Ex quo igitur *illi profecti praedicaverunt ubique* verbum Dei,[2] ita quidem ut *in omnem terram* exierit *sonus eorum: et in fines orbis terrae verba eorum*;[3] divini mandati memor, Ecclesia nunquam, labentibus saeculis, cessavit adhuc traditae divinitus doctrinae partaeque humano generi per Christum salutis aeternae nuntios et administros in omnes partes mittere. Illo ipso enim trium saeculorum spatio, quo ad Ecclesiam recens natam opprimendam, alia ex alia, excitata ab inferis persecutio desaeviit, cum omnia Christianorum sanguine redundarent, vox tamen Evangelii praeconum late Romani imperii fines pervagata est. Postquam vero pax et libertas publice est Ecclesiae data, multo maiores in apostolatu progressus toto orbe fecit: quo in genere praeclari vitae sanctimonia viri utilissime elaborarunt. Ex his Gregorius Illuminator Armeniam christiano nomini adiungit, Styriam Victorinus, Aethiopiam Frumentius; tum parit Hibernos Christo Patritius, Anglos Augustinus, Columba Palladiusque Scotos; deinde illustrat Evangelii luce Hollandiam Clemens Willibrordus, primus ille Ultraiectensium Episcopus, Germaniae populos Bonifacius et Ausgarius, Slavoniae autem Cyrillus et Methodius ad catholicam Fidem traducunt. Deinceps multo latior campus hominibus apostolicis patere coepit, cum Gulielmus de Rubruquis Fidei facem Mongolis intulit, cumque beatus Gregorius X primos missionales legavit in Sinam: quos subinde Francisci Assisiensis alumni consecuti, non exiguam ibi constituerunt fidelium ecclesiam, quam haud multo post persecutionis orta tempestas dissipavit. America autem detecta, virorum apostolicorum agmen, in quibus praecipue commemorandus est Bartholomaeus Las Casas, Dominiciani Ordinis decus ac lumen, miseros indigenas cum ab hominum dominatu improbo tuendos, tum ex daemonum durissima servitute eripiendos suscipiunt; intereaque Franciscus Xaverius, dignus is quidem qui Apostolis ipsis comparetur, cum in Indiis Orientalibus et in Iaponia pro Christi gloria animarumque salute mirifice desudasset, ad Sinensis limen Imperii, quo iam tendebat, emoritur, quasi discessu suo aditum patefaciens novae Evangelii praedicationi in illam regionum immensitatem, in qua erat futurum ut e tot inclytis religiosorum Ordinibus

[2] Ibid., 20.
[3] *Ps. XVIII*, 5.

et Missionalium Familiis homines Fidei propagandae studiosi, tantas per vicissitudines rerum ac temporum, apostolatum obirent. Postremo continens ea quae ultima patuit, Australia, itemque Africae interiores tractus, audacia constantiaque recentiorum explorati, christianae Fidei nuntios acceperunt; ac fere iam nulla est intra vastissimum mare Pacificum tam remota insula, quo non Missionalium nostrorum virtus actuosa pervaserit. Ex iis autem plurimi exstiterunt, qui cum fratrum salutem quaererent, ipsi, Apostolorum exemplo, ad sanctitatis fastigium pervenerint, nec pauci, qui, apostolatum martyrii laude cumulantes, Fidem profuso sanguine confirmarint.

Iam vero tot tantosque labores a nostris in Fidei propagatione exantlatos, tanta studia posita, tanta invictae fortitudinis exempla edita considerantibus, vehementer demirari licet, innumerabiles tamen esse adhuc qui in tenebris et in umbra mortis sedeant; siquidem ethnicorum habita recenter ratione, ad decies millies centena millia numerantur.

Nos igitur, tam immensae animarum multitudinis lacrimabilem sortem miserantes, cum, pro Apostolici sanctitate officii, nihil habeamus antiquius quam ut beneficia eis divinae Redemptionis communicemus, equidem plurifariam in orbe catholico increbrescere illa, Dei nimirum Spiritu commoto, studia bonorum in Missionibus exteris provehendis et explicandis, libenti sane gratoque animo videmus. Itaque ad ea ipsa studia fovenda usque quaque et incitanda, ut Nostro est muneri summisque votis consentaneum, lumine auxilioque Domini magnis precibus implorato, has vobis, venerabiles Fratres, mittimus litteras quibus vos vestrosque cleros ac populos hortamur, significantes quemadmodum huic gravissimae causae prodesse possitis.

Primum omnium ad eos Nostra spectat oratio, qui, ut Episcopi aut ut Vicarii Praefective Apostolici, sacris praesunt Missionibus: ipsis enim cura omnis proxime incumbit Fidei propagandae, in iisdem praesertim spem amplificationis suae habet Ecclesia repositam. Quamquam non ignoramus quo fere sint ardore apostolatus, probeque novimus quae quantaeque iis vincendae difficultates fuerint, subeundaque discrimina, his maxime postremis annis, non modo ne de suis praesidiis stationibusque cederent, sed ut regnum Dei etiam dilatarent. Ceterum, eorum erga hanc Apostolicam Sedem observantia ac pie-

tate perspecta, confidenter ipsis, ut filiis pater, animum Nostrum aperimus. Hoc igitur ante omnia cogitent, se suae quemque Missioni tamquam animam, ut aiunt, esse debere. Quamobrem suis sacerdotibus ceterisque sui muneris adiutoribus bono sint, verbis factisque, documento, animosque ac stimulos addant ad sequenda usque meliora. Quotquot enim quoquo pacto in hac vinea Domini operantur, experimento cognoscant oportet, planeque sentiant Missioni praesidere patrem, vigilem, diligentem, caritatis plenum, omnes et omnia summo studio complectentem, qui suorum rebus gaudeat prosperis, condolescat adversis, conatus coeptusque laudabiles secundet atque adiuvet, qui denique subditorum quaecumque sunt, ut sua propria respiciat. Omnino, prout una quaeque gubernatur, ita varia est conditio et fortuna Missionum: quibus proinde valde perniciosum evenire potest, si quis ineptus minusve idoneus praeponatur. Plerumque enim quisquis patriam carosque propinquos deserit, christiani nominis propagandi causa, is longo saepiusque periculoso itineri se committit, alacer et promptus ad durissima quaeque toleranda, dum quam plurimas Christo animas lucretur. Qui si diligenti praeposito utitur, cuius sibi omnibus in rebus adsit prudentia et caritas, non est dubium, quin fructuosissima futura sit eius opera; sin autem, valde est timendum ne, laboribus incommodisque paulatim defatigatus, ad extremum deficiat animo desidiaeque se dedat.

Praeterea qui Missioni praeest, curare in primis debet ut eam usque promoveat pleneque explicet. Etenim, cum ea regio cuius terminis sua Missio circumscribitur, omnis quam longe lateque patet, ipsius sit mandata curae, profecto omnium quotquot eadem in regione incolunt, ipsi omnino quaerenda est salus sempiterna. Quamobrem si ex ingenti multitudine aliquot millia ethnicorum ad Fidem traduxerit, non ei fas erit in hoc acquiescere. Accuret quidem, tueatur et foveat eos quos iam Iesu Christo peperit, nec sinat ex eis dilabi quemquam et interire. Verum ne putet se fungi, ut oportet, officio, nisi ceteros etiam, quorum fere est nimio maior numerus, veritatis vitaeque christianae compotes facere pro viribus et sine ulla intermissione contendat. Itaque ut ad aures singulorum eo celerius meliusque Evangelii praedicatio perveniat, multum proderit alias subinde missionalium stationes et sedes constituere, futuras tamquam totidem centra Vicariatibus aut Prae-

fecturis novis, in quas, cum opportunitas adfuerit, eadem Missio dividatur. Quo loco debitas tribuimus laudes Vicariis Apostolicis, quotquot sunt qui ea ratione, quam diximus, regno Dei nova semper incrementa parant: eamque in rem si domesticorum adiutorum copia sibi non suppetat, eos ex aliena religiosorum familia vel societate libentissime accipere consueverunt.

At contra, quam non probandus ille foret qui Dominici agri partem, sibi assignatam ad excolendum, tamquam suam propriam possessionem haberet, quam prorsus nollet alienis manibus attingi. Quanta vero subeunda ei esset divini iudicii severitas, praesertim si—quod saepius contingere memoravimus —christianis non ita multis circumfusa esset multitudo ethnicorum, quibus quidem erudiendis quum ipse cum suis verbi ministris non sufficeret, nollet aliorum operam advocatam adhibere. Atqui catholicae Missionis praeses, cui nihil aliud cordi sit nisi Dei gloria et salus animarum, undique ad sanctissimum munus adiutores, cum opus fuerit, conquirit, nec ii qui sint, suae an alienae familiae aut nationis, quidquam pensi habet, *dum omni modo . . . Christus annuntietur*:[4] nec solum adiutores, sed adiutrices etiam, idest sorores religiosas adhibet ad scholas, ad orphanotrophia, ad nosocomia, ad domus hospitales, ad cetera caritatis instituta, in quibus novit, Dei providentis nutu, incredibilem quamdam vim ad fidem latius proferendam inesse.

Ad haec bonus Missionis praefectus non se intra suos fines continet, quasi aliena ducat omnia quae foris fiunt, sed, urgente caritate Christi, cuius ad gloriam quidquid intersit, sua multum interesse putat, cum collegis finitimis amicitiam et necessitudinem studet habere. Multa enim saepe exsistunt communia negotia ad eamdem regionem pertinentia quae ut patet, nisi communiter, expediri non possunt. Sed praeterea magno cum Religionis emolumento Missionum praesides, quotquot poterunt, in unum statis temporibus convenient, ut consilia inter se conferant, mutuisque alloquiis confirmentur. Denique illud est quo quicumque Missionem regunt, ii suas praecipue curas oportet habeant conversas, ut sacrorum ministros de gente ipsa, in qua versantur, educent atque instituant: id quod novarum ecclesiarum spem maxime continet. Nam sacerdos indigena,

[4] *Philip.*, I, 18.

utpote qui ortu, ingenio, sensibus studiisque cohaereat cum suis popularibus, mirum quantum valet ad Fidem eorum mentibus insinuandam: multo enim melius, quam quisquam alius, novit quibus modis quidpiam eis persuaderi queat. Ita saepe fit ut illuc faciles aditus habeat, quo advenae sacerdoti pedem inferre non licet.

Iam vero clerum indigenam, ut speratos fructus afferat, omnino necesse est bene conformare et fingere. At nequaquam satis erit ad hoc institutio quaedam inchoata et rudis, talis videlicet ut quis ad sacerdotium ineundum evadat idoneus, sed plena debet esse perfectaque et numeris omnibus absoluta, qualis sacerdotibus cultarum gentium tradi solet. Neque enim clerus indigena eatenus parandus est, ut missionarios advenas, humilioribus ministeriis addicti, adiuvent, verum ut ipse, par divino muneri obeundo, recte possit populi sui gubernationem aliquando suscipere. Nam ut Ecclesia Dei catholica est nullamque apud gentem vel nationem extranea, ita consentaneum est ex una quaque gente sacrorum administros exsistere quos divinae legis magistros viaeque ad salutem duces sequantur populares sui. Ubicumque igitur adsit quantum sat est indigenae cleri eiusque bene instituti et vocatione sua sancta digni, ibi Missionarii opus feliciter expletum ecclesiamque praeclare esse fundatam iure dixeris. Quod si forte ad eam labefaciendam procella dein persecutionis oriatur, non verendum est ne, eo fundamento iisque radicibus, non sit hostiles impetus latura.

Hoc enimvero tam grave muneris officium ut ex veritate aestimarent diligenterque exsequerentur, semper apud Missionum rectores institit Apostolica Sedes: cuius quidem in hoc genere studium clare indicant vetera et recentia huius Urbis Collegia clericis exterarum nationum instituendis, praesertim Orientali ritu. At, post hanc instantiam Pontificum, dolendum est, regiones esse, in quas abhinc pluribus saeculis catholica Fides illata sit, atque ubi tamen clerum indigenam, nisi deterioris notae, non reperias item populos esse nonnullos, mature Evangelii luce illustratos, qui ex barbaria ad eum iam humanitatis gradum emerserint, ut in omni civilium artium varietate praestantes viros habeant, quique, cum multa iam saecula salutari Evangelii Ecclesiaeque virtute sint affecti, tamen adhuc nec Episcopos, a quibus regerentur, nec sacerdotes, quorum disciplina civibus imperitaret, efferre potuerint. Apparet igitur

mancam mendosamque esse rationem ad hunc diem alicubi usitatam in educando clero qui se ad Missiones applicet: cuius quidem incommodi removendi causa, Sacro Consilio Propagandae Fidei mandamus, ut quae variis regionibus opportuna sint, constituat, et Seminaria, quae regionibus singulis pluribusque simul dioecesibus usui sint, vel condenda curet vel condita iam recte gubernanda, praesertim vero sollicitum sit quemadmodum novus in Vicariatibus ceterisque Missionum locis clerus adolescat.

Iam vos alloquimur, dilectissimi Nobis Filii, quotquot estis, Dominicae vineae cultores, quorum in manibus proxime posita est, cum christianae sapientiae propagatione, tot salus animarum.—Principio versetur vobis semper ante oculos excellentia magnitudoque muneris, in quod vester insumitur labor. Divinum est prorsus longeque ab humanarum rationum exiguitate remotum, quod vobis propositum est, iacentibus in mortis umbra lucem admovere et ruentibus in interitum caeli viam aperire. Intelligentes igitur vestrum unicuique dictum a Domino: *obliviscere populum tuum, et domum patris tui*,[5] memineritis non hominum debere vos imperium propagare, sed Christi, nec patriae quae hic est, sed patriae quae sursum, cives adiicere. Ac miserum sane foret, si qui ex Missionariis ita suae dignitatis immemores viderentur, ut potius de terrena patria quam de caelesti cogitarent, eiusque plus aequo studerent potentiam dilatare gloriamque super omnia extendere. Esset haec quidem apostolatus pestis teterrima, quae in Evangelii praecone omnes caritatis animarum nervos elideret, ipsiusque vulgo debilitaret auctoritatem. Homines enim, quantumvis barbari et immanes, satis bene intelligunt quid sibi velit, quid ab eis quaerat Missionarius, sagacissimeque odorando perspiciunt, si quid aliud, ac ipsorum spirituale bonum, expetat. Fac vero eum terrenis aliqua ex parte inservire consiliis, nec se virum undique apostolicum gerere, sed suae quoque patriae negotia procurare videri: continuo omnis eius opera in suspicionem veniet multitudini: quae quidem facile adduci poterit in eam opinionem ut christianam religionem putet propriam cuiusdam externae nationis esse, quam religionem qui amplexus sit, subiecisse se tutelae imperioque civitatis exterae, propriaeque civitatis ius exuisse videatur.

[5] *Ps. XLIV*, 11.

Magnae Nobis quidem aegritudini illa sunt de rebus Missionum commentaria, quae hisce postremis annis vulgari coepta sunt, in quibus non tam studium apparet Dei regnum dilatandi, quam propriae civitatis amplitudinem augendi: miramurque in eis nihil curari quantum haec abalienent a religione sancta animos ethnicorum. Haud ita Missionarius catholicus, hoc dignus nomine: sed is, perpetuo recogitans, se nequaquam pro sua ipsius natione, verum pro Christo legatione fungi, ita se gerat ut quilibet sine ulla dubitatione agnoscat eius ministrum religionis quae, cum omnes complectatur homines, in spiritu et veritate Deum adorantes, nulli est nationi extranea, atque *ubi non est Gentilis, et Iudaeus, circumcisio, et praeputium, Barbarus et Schytha, servus, et liber: sed omnia, et in omnibus Christus.*[6] Alterum autem perdiligenter Missionario cavendum, hoc est ne alios quaestus velit facere quam animarum. Verum hac de re non attinet plura dicere. Nam quem cupiditas teneat lucri, quomodo ille divinae gloriae studebit unice, ut oportet, in eamque promovendam, alios revocans ad sanitatem, paratus erit sua omnia vitamque ipsam impendere? Accedit quod ob eam causam multum ei decederet auctoritatis apud infideles, maxime si, quod proclive factu est, studium rei quaerendae in avaritiae vitium iam abiisset; cuius quidem sordibus nihil est nec hominibus contemptibilius nec Dei regno magis indignum. Bonus igitur Evangelii propagator perstudiose in hoc etiam sequetur gentium Apostolum, cuius non solum est illa ad Timotheum hortatio: *habentes alimenta, et quibus tegamur, his contenti simus,*[7] quandoquidem usque eo laudem abstinentiae magni fecit ut, operosissimi muneris distentus curis, tamen labore et manu sibi victum compararet.

Sed enim Missionario, priusquam ad apostolatum accedat, adhibenda est praeparatio diligens: quamquam quispiam dicat non esse tot rerum scientiam ei necessariam qui gentibus ab humanitate remotissimis sit Christum nuntiaturus. Nam, licet controversia esse non possit quin ad salutarem animorum conversionem plus virtutum ornamenta valeant quam litterarum, tamen si qui bono tamquam commeatu doctrinae non sit instructus, multum sibi saepe sentiet deesse praesidii ad sancti ministerii fructum. Neque enim is raro et librorum copia caret et

[6] *Colos.*, III, 11.
[7] I, *Tim.*, VI, 8.

doctorum, quos consulat, consuetudine, cum tamen respondere rogantibus, quidquid contra fidem obiecerint, quaestionesque dissolvere, vel perdifficiles, debeat. Ad haec, quo is se eruditiorem ostendet, eo maior eius erit vulgo opinio, praesertim si in populo versabitur, apud quem in honore et in pretio sint studia doctrinae; quo quidem in genere nimium sane dedeceret veritatis nuntios a ministris errorum superari. Itaque, dum alumni sacrorum, quos Dominus advocet ad apostolicas expeditiones rite instituentur, omnino eos in omnibus disciplinis, tum sacris tum profanis, quae Missionariis opus sint, erudiri oportebit. Id ipsum fieri, uti par est, in scholis Pontificii Collegii Urbaniani christiano nomini propagando, volumus: in quibus etiam proprium magisterium scientiae rerum quae ad Missiones pertinent, tradendae posthac esse iubemus.

In iis vero quae Missionarius percepta et cognita habeat necesse est, praecipue est numerandus, ut apparet, sermo populi, cuius se saluti devovebit. Nec enim contentus esse debebit levi quadam huius cognitione sermonis, sed tanta ut expedite atque emendate loqui possit. Siquidem omnibus, imperitis aeque ac doctis, debitor est, nec ignorat quam facile quis possit, bene loquendo, allicere ad benevolentiam animos multitudinis. Ac praesertim explicationem doctrinae christianae non catechistis committat diligens Missionarius, sed hanc provinciam, velut sibi propriam, atque adeo ut potissimam sui muneris partem, ipse retineat, qui non est aliam ob causam missus a Deo, nisi ut Evangelium praedicaret. Eidem autem interdum continget ut, tamquam religionis sanctae nuntius et interpres, primoribus populi se sistere debeat, aut in coetus doctorum hominum invitetur: tum vero qua ratione is suam tuebitur dignitatem, si sermonis inscitia exprimere sua sensa prohibeatur? —Nos igitur hoc ipsum attendimus nuper, cum, catholici nominis apud Orientales incremento et propagationi consulentes, peculiare in Urbe studiorum domicilium instituimus, ubi qui apostolatum in iis regionibus obituri essent, gnari scientesque linguarum morumque Orientis, ceterisque praesidiis instructissimi evaderent. Quod quidem Institutum cum magnae opportunitatis Nobis videatur, hac utimur occasione ad exhortandos, quotquot sunt, moderatores religiosarum familiarum, quibus Orientales Missiones sunt demandatae, ut suos alumnos, iisdem Missionibus destinatos, ea disciplina excolendos expoliendosque curent.

At, qui se ad apostolicum munus recte accingit, unum necesse est ante omnia sibi comparet, utpote maximi momenti ac ponderis, videlicet, quod supra memoravimus, vitae sanctimoniam. Etenim homo Dei sit oportet, qui Deum praedicat; oderit peccatum, qui odisse peccatum iubet. Maxime apud infideles, qui sensu potius, quam rationibus, ducuntur, multo plus proficitur fidem exemplis praedicando quam verbis. Esto igitur Missionarius omnibus mentis animique laudibus praeditus, omnibus doctrinis excultus, omni humanitate politus; nisi haec cum morum innocentia cohaereant, parum aut nihil efficacitatis habebunt ad salutem populorum, imo plurimum et ipsi et ceteris obesse possunt.

Sit ille igitur in exemplum humilis, obediens, castus, sit praecipue pius, sanctaeque orationi ac perpetuae cum Deo coniunctioni deditus, sedulo apud eum causam agens animarum. Quanto enim fuerit Deo coniunctior, tanto plus ei divinae gratiae et adiumenti impertietur. Audiat autem Apostolum sic hortantem: *Induite vos ergo sicut electi Dei, sancti, et dilecti, viscera misericordiae, benignitatem, humilitatem, modestiam, patientiam.*[8] Harum ope virtutum patens planusque in animos hominum est veritati aditus, quibusvis submotis impedimentis; neque enim ulla est adeo contumax voluntas quae eis facile obsistat. Ergo Missionarius, qui quidem ad similitudinem Iesu Domini flagret caritate, cum vel perditissimos ethnicorum numeret inter filios Dei, utpote eodem divini sanguinis pretio redemptos, non eorum vel inhumanitate irritatur, vel morum perversitate percellitur, non eos despicit aut fastidit, non acerbe atque dure tractat, verum omnibus christianae benignitatis officiis studet allicere, ut ad complexum Christi, Pastoris Boni, aliquando perducat. In quo illud Scripturae Sanctae meditari consuevit: *O quam bonus, et suavis est, Domine, spiritus tuus in omnibus! Ideoque eos, qui exerrant, partibus corripis: et de quibus peccant, admones et alloqueris, ut relicta malitia, credant in te, Domine . . . Tu autem dominator virtutis cum tranquillitate iudicas, et cum magna reverentia disponis nos.*[9] Quid vero est aut difficultatis aut molestiae aut discriminis, quod talem Iesu Christi legatum ab incoepto re-

[8] *Colos.*, III, 12.
[9] *Sap.*, XII, 1-2, 18.

moretur? Nihil sane: nam, gratissimus in Deum qui se tam celso muneri destinavit, omnia quaecumque inciderint adversa et aspera ad tolerandum, labores, contumelias, inopiam, famem, mortem ipsam quamvis crudelem, magno complectitur animo, dum vel unam ex infernorum faucibus animam eripiat.

Ita affectus animatusque, Christi Domini et Apostolorum exemplo, ad suum munus fungendum fidenter Missionarius aggrediatur: sed omnem fiduciae suae rationem in Deo collocabit. Divinum est hoc totum, ut diximus, christianam propagare sapientiam, cum solius Dei sit penetrare in animos, ut et mentes splendore veritatis illustret, et voluntates igniculis virtutum inflammet, et idoneas vires homini, ad sequendum efficiendumque id quod verum bonumque cognoverit, adiiciat. Quare, nisi ministro elaboranti Dominus adfuerit, is frustra contendet. Idem nihilo minus tamen strenue pergat pro instituto contendere, auxilio nimirum fretus divinae gratiae, quae nunquam, eam roganti, defutura est.—Quo loco praetereundae silentio non sunt mulieres, quae iam inde a rei christianae primordiis egregiam operam studiumque Evangelii praeconibus navare consueverunt. Ac dignae sunt quae praecipua cum laude hic commemorentur virgines illae Deo devotae, quae in sacris Missionibus frequentes versantur, puerorum educationi, pietatisque et beneficentiae multiplicibus institutis addictae; volumusque haec suorum commendatio meritorum illis ad bene de Ecclesia sancta merendum animos addat et alacritatem. Illae autem pro certo habeant tanto suam operam fore utiliorem, quanto magis suae ipsarum perfectioni spiritus studuerint.

Affari iam libet universos omnes, quicumque, magno Dei miserentis munere, verae sunt Fidei compotes et innumerabilia, quae inde manant, beneficia participant. Ac primum attendant oportet quam sancta teneantur lege sacris ad infideles Missionibus opitulandi. Etenim *mandavit* (Deus) *unicuique de proximo suo*;[10] quod mandatum eo quidem urget gravius, quo proximum premit maior necessitas. At vero quod genus hominum magis fraternae opis indiget, quam infidelium, qui, cum Deum ignorent, caecis effrenatisque cupiditatibus devincti, pessimam omnium, sub diabolo, serviunt servitutem? Quotquot igitur his illuminandis opem pro facultate attulerint, praesertim Mission-

[10] *Eccli.*, XVII, 12.

alium operam adiuvando, ii et maxima in re officii partes expleverint et grates Deo acceptissimum in modum de Fidei beneficio persolverint.

Iamvero triplicis generis sunt adiumenta quae Missionibus afferri possunt, quaeque Missionales ipsi rogare non desinunt. Primum est, quod quidem cuique praestare licet, ut propitius eis Deus invocetur. Semel iterumque iam diximus inanem aque irritum, a Missionariis insumptum, laborem fore, nisi eum divina gratia fecundarit, Paulo testante qui ait: *Ego plantavi, Apollo rigavit, sed Deus incrementum dedit.*[11] Huius autem gratiae impetrandae una via est eaque in perseverantia humilium precum consistit, nam *de omni re, quamcumque petierint, fiet illis a Patre meo* [12] dicit Dominus. Quae preces, si unquam alias, sane effectu carere non possunt in hac causa, qua nulla praestantior, nulla gratior Deo est. Quemadmodum igitur dum Israelitae cum Amalec praeliabantur, interea Moyses in summo colle divinam eis opem sublatis manibus impetrabat, ita Evangelii propagatoribus laboriose in vinea Domini se exercentibus omnes debent Christifideles sanctarum precationum ope suffragari. Cui quidem officio rite exsequendo cum proprie institutus sit *Apostolatus precationis* qui dicitur, eum hic vehementer bonorum universitati commendamus, optantes ut nemo se ab eius consortione abstineat, sed velint, quotquot sunt, apostolici laboris si non re at studio esse participes.

Secundo loco, Missionalium paucitati medendum est; quae cum antea non exigua esset summa iam facta est confecto bello, ut multae Dominici agri partes a cultoribus vacent. In quo vestram praecipue, venerabiles Fratres, advocatam desideramus diligentiam; vosque rem facturi estis vestro religionis amore in primis dignam, si et in clero et in Seminario dioecesano apostolatus semina, quae quis forte sibi inesse ostenderit, studiose foveatis. Nec vos ulla species recti decipiat aut humana aliqua ratio permoveat, quasi, quod exteris Missionibus permiseritis, id de utilitate dioecesis vestrae detraxisse videamini. In locum enim unius quem dimiseritis foras, plures domi sacerdotes perutiles Deus vobis suscitabit. Qui vero Ordinibus Institutisve religiosorum praesunt exteras colentibus Missiones, oramus et

[11] I, *Cor.*, III, 6.

[12] MATTH., XVIII, 19.

obsecramus, ne ad tantum opus nisi sodalium lectissimos destinent, eos scilicet qui et vitae innocentia et devotionis ardore et animarum studio praestare videantur. Iidem autem cum Missionarios suos cognoverint in aliquo populo ab impura superstitione ad christianam sapientiam traducendo feliciter esse versatos, ecclesiamque ibi satis firme fundasse, eos, ut electos milites Christi, ad aliam gentem ex diaboli manibus eripiendam transferant, et quicquid ab illis iam quaesitum Christo sit, aliis, cultura promovendum in melius, haud inviti relinquant. Quo pacto, opimam facientes tamquam messem animarum, uberrima quoque suis Familiis divinae bonitatis munera acquirent.

Denique opes et eae non ita tenues requiruntur ad Missiones tuendas, maxime cum earum necessitates ex bello in immensum creverint, tot scholis et nosocomiis et domibus hospitalibus et gratuitis rerum diribitoriis aliisque sublatis exstinctis. Hic enimvero bonos omnes appellamus, ut liberales pro facultatibus exsistant. Nam *Qui habuerit substantiam huius mundi, et viderit fratrem suum necessitatem habere, et clauserit viscera sua ab eo; quomodo charitas Dei manet in eo?*[13] Ita quidem Ioannes Apostolus, de illis loquens qui rerum externarum necessitate premantur. At quanto est sanctius observanda caritatis lex in hac causa, cum agitur non solum ut inediae et inopiae ceterisque miseriis infinitae multitudinis subveniatur, sed etiam et in primis ut tam ingens animarum numerus e superbo Satanae dominatu in filiorum Dei libertatem vindicetur? Quare illa praesertim quae in sacrarum Missionum commodum sunt instituta, adiuvari catholicorum liberalitate cupimus. Primum est Opus quod appellatur a *Propagatione Fidei*, pluries iam a decessoribus Nostris dilaudatum; ex quo ut vel maior fructuum optimorum ubertas exsistat in posterum, volumus sacrum Consilium christiano nomini propagando diligentissime curet. Maxime enim ex eo copiae suppetant oportet unde Missiones tum quae iam sunt conditae tum quae posthac condendae erunt, sustententur: confidimus autem non permissurum catholicum orbem ut cum alii ad errores diffundendos abundent affluantque opibus, nostri verum disseminantes cum inopia luctentur. Alterum, quod etiam vehementer omnibus commendamus, est *Sanctae Infantiae* Opus, cuius est vigilare ut infidelium parvulis

[13] I. Io., III, 17.

decedentibus baptismus ministretur: idque eo est commendabilius, quia pueri quoque nostri ipsum participare possunt, itaque, mature intelligentes quanti sit Fidei donum, suam operam ad illud cum aliis communicandum discunt conferre. Nec vero praetermittendum est *Opus Sancti Petri*, ut aiunt, quo educationi atque institutioni cleri indigenae Missionum consulitur.—Ad haec diligenter observari volumus quod est a decessore Nostro fel. rec. Leone XIII praescriptum, ut in festo Epiphaniae Domini in omnibus orbis terrarum sacris aedibus stipes "pro redimendis captivis ex Africa" corrogentur, et quantum collectum erit pecuniae, ad S. Consilium Fidei Propagandae mittatur.

Sed quo certius uberiusque optata Nostra eveniant, debetis omnino, venerabiles Fratres, vestri cleri disciplinam peculiari quodam modo ad Missiones dirigere. Vulgo enim fideles ad opitulandum hominibus apostolicis inclinant et propendent; vosque hac animorum propensione sapienter utamini, ut quam maximo Missionibus sit emolumento. Scitote igitur Nos cupere, in omnibus orbis catholici dioecesibus eam quam vocant *Missionalem cleri consociationem*, institui, quae in dicione sit Sacri Consilii christiano nomini propagando, cui quidem Sacro Consilio omnem iam huius rei fecimus facultatem. Orta ea nuper in Italia, brevi in alias regiones diffusa est; Nostroque studio cum floreat, multis iam est a Nobis pontificalis indulgentiae muneribus ornata. Et merito; nam eius instituto clericorum actio optime ordinatur, cum ad iniiciendam christianis curam de tot ethnicorum salute, tum ad opera ea cuiusvis generis provehenda, quae in Missionum utilitatem Apostolica haec Sedes iam probarit.

Haec, venerabiles Fratres, de fidei catholicae toto orbe propagatione scribere ad vos habuimus. Iam vero, si suo quisque officio, uti par est, omnes satisfecerint, Missionarii foris, Christifideles domi, bona nitimur spe, futurum ut, ex maximis belli vulneribus damnisque refectae, celeriter sacrae Missiones revirescant. Atque hic, tamquam hortante Nos, ut olim Petrum, ea Domini voce: *duc in altum*,[14] quanto urgemur paternae caritatis ardore, ut innumerabiles, qui nunc sunt, homines ad ipsius complexum adducamus. Etenim alitur vigetque semper Dei

[14] Luc., V, 4.

Spiritu Ecclesia; nec suo possunt effectu carere tot hominum apostolicorum studia, qui ad eam amplificandam laboraverunt adhuc et laborant. Horum autem exemplis excitati, exsistent subinde plurimi, qui, bonorum et pietate et munificentia suffragante, laetissimam parient Christo copiam animarum.

Faveat communibus votis Magna Dei Parens, Regina Apostolorum, Evangelii praeconibus effusionem Sancti Spiritus conciliando; cuius auspicem et benevolentiae Nostrae testem, vobis, venerabiles Fratres, et clero populoque vestro apostolicam benedictionem peramanter impertimus.

Datum Romae apud sanctum Petrum, die XXX novembris MCMXIX, Pontificatus Nostri anno sexto.

BENEDICTUS PP. XV.

SACRA CONGREGATIO CONCILII.

INDULTUM DE ABSTINENTIA ET IEIUNIO PRO AMERICA LATINA ET INSULIS PHILIPPINIS.

Plures ex America Latina Sacrorum Antistites nuper ab Apostolica Sede suppliciter expostularunt ut, iisdem perdurantibus causis, benigne renovaretur indultum circa abstinentiam et ieiunium die 1 ianuarii 1910 pro America Latina et Insulis Philippinis ad decennium concessum.[1] Quum hae preces in generali conventu diei 8 novembris 1919 ad trutinam revocatae fuerint, Emi Patres huius S. Congregationis Concilii memoratum indultum pro America Latina et Insulis Philippinis ad aliud decennium quidem prorogandum, sed, quo magis congrueret novi Codicis iuris canonici hac in re praescriptis, prout sequitur moderandum censuerunt. Quapropter statuerunt ut:

(1) ieiunium sine abstinentia servetur: feria VI Quatuor temporum in Adventu, feriis IV Quadragesimae et feria V Maioris Hebdomadae; (2) ieiunium et abstinentia: feria IV Cinerum et feriis VI Quadragesimae; (3) abstinentia sine ieiunio: in Vigiliis: (*a*) Nativitatis Domini, (*b*) Pentecostes, (*c*) Assumptionis B. M. Virginis, (*d*) Apostolorum Petri et Pauli vel Omnium Sanctorum; (4) in reliquis vero servetur forma praecedentis Indulti, firmo etiam, quoad abstinentiam et ieiunium, privilegio Nigritis et Indis Americae Latinae con-

[1] Cf. *Acta Apostolicae Sedis*, vol. II, p. 215.

cesso a Leone XIII Constitutione *Trans Oceanum*, die 18 aprilis 1897.

Quam resolutionem in audientia subsequentis diei a subscripto Secretario relatam, SSmus D. N. Benedictus PP. XV ratam habere et confirmare dignatus est, eamque publici iuris fieri mandavit, contrariis non obstantibus quibusvis.

Datum Romae, ex Secretaria eiusdem S. Congregationis Concilii, die 10 novembris 1919.

D. CARD. SBARRETTI, *Praefectus.*

I. MORI, *Secretarius.*

PONTIFICIA COMMISSIO AD CODICIS CANONES AUTHENTICE INTERPRETANDOS.

DUBIA

SOLUTA IN PLENARIIS COMITIIS EMORUM PATRUM.

Can. 6.

1. Utrum praescripta decreti S. C. C. diei 30 nov. 1910 "Decorem domus Dei" *de chori disciplina in urbe servanda*, I-VIII, adhuc vigeant.

Resp.: Affirmative.

Can. 10.

2. Utrum vota religiosa simplicia perpetua ex parte voventis, emissa ante promulgationem Codicis in Religionibus votorum sollemnium, sive virorum sive mulierum, sint moderanda quoad modum dimissionis religiosorum et quoad effectus dimissionis a iure antiquo vigente ante Codicem.[1]

[1] Cadono per conseguenza i commenti fatti in Riviste pur autorevoli ad altro dubbio o incompletamente o indebitamente pubblicato. Ecco, per maggior chiarezza, la domanda presentata alla Commissione, alla quale domanda il dubbio corrisponde: "Fr. Iosephus Antonius a S. Ioanne in Persiceto, Procurator Generalis Ordinis Fratrum Minorum Cappuccinorum, ad pedes Sanctitatis Vestrae provolutus, quae sequuntur humiliter exponit:

"In Ordinibus regularibus virorum sive etiam monialium stricte dictarum, vota simplicia, quae usque ad diem Pentecostes h. a. 1918 solemnibus praemittebantur, erant (et sunt) *perpetua* ex parte voventis (S. Congr. super st. Reg., *Sanctissimus*, 12 iun. 1858, n. I. et S. C. Episc. et Regul., *Perpensis*, 3 maii 1902, n. V); eaque vota, usque in diem quo vigere coepit Codex Iuris canonici: (*a*) *apud regulares viros* in Ordinibus clericalibus, ex iustis ac rationabilibus causis, solvebantur ex parte Ordinis in actu dimissionis professorum (*Sanctissimus*, n. III et IV; et quoad religiosos etiam Ordinis laicalis militari servitio adscriptos, S. C. de Relig. *Inter reliquas*, 1 ian. 1911, n. VIII); (*b*)

Resp.: Affirmative.

Can. 199, § 1 et 874, § 1.

3. Utrum ad normam canonum 199, § 1, et 874, § 1, Parochi, Vicarii parochorum, aliive sacerdotes ad universitatem causarum delegati, possint sacerdotibus sive saecularibus sive religiosis delegare iurisdictionem ad confessiones recipiendas, aut saltem iisdem iam approbatis iurisdictionem extendere ultra fines loci vel personarum, intra quos ad normam can. 878, § 1, fuerit circumscripta; an ad id egeant speciali facultate seu mandato Ordinarii loci.

Resp.: Negative ad primam partem, affirmative ad secundam.

Can. 395, § 1.

4. An vi canonis 395, § 1, Episcopus teneatur pro quotidianis distributionibus, tam in Cathedralibus quam in Collegiatis, tertiam partem fructuum separare, etiam si in dictis ecclesiis distributiones chorales, quamvis tenues, originem repetant ex privilegio apostolico.

Resp.: Affirmative.

Can. 396, § 2.

5. An optio, de qua in canone 396, § 2, censeatur prohibita, etiam ubi viget ex speciali indulto apostolico.

Resp.: Affirmative.

Can. 422, § 2.

6. Utrum Canonici iubilati sint exempti a servitio altaris pro sua vice praestando, non obstante contraria consuetudine.

Resp.: Affirmative.

apud Moniales vero solvebantur ab ipsa Sede Apostolica, ad quam recurrendum erat in singulis casibus iuxta praescriptum decreti *Perpensis*, n. XII.

"Porro, quum dimissio huiusmodi professorum non videatur contemplari saltem explicite sub tit. XVI, lib. II, Codicis, de *Personis*,, infrascriptus Procurator Generalis Ordinis FF. Min. Capuccinorum humiliter quaerit:

"Utrum praedicti Regulares, *votis tantum simplicibus sed perpetuis* obstricti, dimitti deinceps possunt, sicut olim, vi decr. *Sanctissimus* S. Cong. super st. Reg., 12 iun. 1858, n. IV, respect. *Inter reliquas*, S. C. de Relig., 1 ian. 1911, n. VIII; vel, si agatur de Monialibus, ad normam decreti *Perpensis* S. Congr. Episc. et Regul. 3 maii 1902, n. XII, ita ut, data dimissione, ab omni vinculo dictorum votorum et obligatione liberi fiant;

"vel utrum etiam quoad eosdem professos servare licebit modum dimissionis qui, sub cap. I, tit. XVI, lib. II, Codicis, servandus praescribitur circa Religiosos qui vota *temporaria* nuncuparunt;

"et, quatenus affirmative ad hanc secundam partem, quaeritur utrum Religiosus (regularis sive monialis), hoc modo dimissus, ipso facto solutus habendus sit ab omnibus votis religiosis, uti de dimissis professis votorum *temporariorum* statuitur in can. 648."

Can. 542.

7. Utrum verba *qui sectae acatholicae adhaeserunt* canonis 542 sint intelligenda de iis, qui Dei gratia moti ex haeresi vel schismate, in quibus nati sunt, ad Ecclesiam pervenerint; an potius de iis qui a fide defecerunt et sectae acatholicae adhaeserunt.

Resp.: Negative ad primam partem, affirmative ad secundam.

Cann. 567, § 1 et 578, n. 1.

8. Utrum, ad normam canonis 567, § 1, et canonis 578, n. 1, novitii et professi a votis temporaneis, si morte praeveniantur, ad eadem ac professi a votis sollemnibus, aut professi a votis simplicibus perpetuis, suffragia ius habeant, etiamsi aliter ferant constitutiones antea approbatae a S. Sede.

Resp.: Affirmative et ad mentem.

Mens est: Ordines et Congregationes religiosae possunt congrua eademque suffragia pro omnibus novitiis, temporanee professis et professis a votis sollemnibus aut professis a votis simplicibus perpetuis, praescribere in suis constitutionibus emendandis et pro approbatione exhibendis ad S. C. Religiosorum, ad normam eiusdem S. Congregationis Decretum diei 26 iunii 1918.

Can. 569, § 1.

9. Num verba *nisi constitutiones aliud ferant* canonis 569, § 1, ad vocem *libere* referantur, ita ut liceat per constitutiones determinare in quem finem de usu et usufructu a novitiis sit statuendum.

Resp.: Constitutiones ante promulgationem Codicis approbatae servandae sunt sive novitiis adimant ius disponendi de usu et usufructu suorum bonorum, sive hoc ius limitent, seu praefiniant.

Can. 621, § 1.

10. Utrum canon 621, § 1, intelligendus sit tantum de religiosis mendicantibus strictu sensu dictis; an etiam de illis, qui latiori sensu tales appellantur, uti sunt Fratres Ordinis Praedicatorum.

Et quatenus affirmative ad primam partem:

An dicti mendicantes indigeant Ordinarii licentia, si velint stipem petere in dioecesi pro aedificatione, ornatu, etc., suarum ecclesiarum.

Resp.: Affirmative ad primam partem, negative ad secundam; quod vero attinet ad licentiam ab Ordinario obtinendam provisum in cit. can. 621, § 1.

Cann. 756 et 98.

11. Utrum qui ad preces parentum, contra praescriptum canonis 756, a ritus alieni ministro baptizati sunt, pertineant ad ritum in quo sunt baptizati, vel ad ritum in quo, iuxta praescriptum canonis 756, baptizari debuissent.

Resp.: Prout casus exponitur, negative ad 1^{m} partem, affirmative ad 2^{m}.

Can. 822, § 4.

12. Utrum facultas celebrandi Missam in domo privata sit ab Ordinario, ad normam canonis 822, § 4, interpretanda restrictive.

Resp.: Affirmative.

Can. 987.

13. Utrum, ad normam can. 987, impeditis adnumerandus sit is, cuius pater vel mater tantum est acatholicus, alter parens catholicus. Et, quatenus affirmative, an etiam eo in casu, quo matrimonium mixtum datis cautionibus cum dispensatione in hoc vetito contractum fuit.

Resp.: Affirmative in omnibus.

Can. 1205, § 2.

14. An sepultura fidelium, quae locum obtinet in ecclesia subterranea, censenda sit facta in ecclesia in sensu canonis 1205, § 2.

Resp.: Affirmative, si agatur de ecclesia subterranea, quae sit vere et proprie ecclesia, divino cultui addicta.

Can. 1215.

15. Utrum periculum offensionis, vulgo *malumore*, ex parte fidelium et cleri sit, ad normam canonis 1215, gravis causa, quae excuset a transferendis cadaveribus fidelium e loco in quo reperiuntur, ad ecclesiam ubi funus persolvatur.

Resp.: Negative, et consuetudinem non transferendi cadavera fidelium, antequam tumulentur, e loco in quo reperiuntur in ecclesiam esse reprobandam.

Cann. 1355, 1356, 1441.

16. An in collatione paroeciarum non reservatarum possit Episcopus imponere pro una vice tantum moderatam taxam

favore Seminarii, etiam si paroecia de qua, obnoxia sit tributo huic Instituto solvendo.

Resp.: Recurrendum esse in singulis casibus ad S. Congregationes competentes.

Can. 1990.

17. Utrum Ordinarius, praetermissis iuris sollemnitatibus in Constitutione Apostolica *Dei miseratione* requisitis, matrimonium possit declarare nullum cum interventu tamen defensoris vinculi matrimonialis, quin opus sit secunda sententia, hisce in casibus, nempe:

(1) Si duo catholici, in loco certe antehac obnoxio cap. *Tametsi* Conc. Tridentini, vel post Decretum *Ne temere*, matrimonium civile tantum inierunt, omisso ritu ecclesiastico, et, obtento civili divortio, novum in Ecclesia inire student matrimonium vel novum matrimonium, civiliter initum, in foro Ecclesiae convalidare.

(2) Aut catholica pars, quae cum acatholica, spretis Ecclesiae legibus, in templo sectae protestanticae (in loco certe antehac obnoxio cap. *Tametsi* Conc. Tridentini, et ubi Benedictina declaratio extensa non est, vel post Decretum *Ne temere*) matrimonium contraxit, obtento civili divortio, in facie Ecclesiae novum matrimonium cum catholico consorte inire vult.

(3) Aut apostatae a fide catholica, qui in apostasia civiliter vel ritu alieno se iunxerunt, obtento civili divortio, poenitentes ad Ecclesiam redire et cum parte catholica alteras nuptias in Ecclesia celebrare desiderant.

Resp.: Casus supra memorati nullum iudicialem processum requirunt aut interventum defensoris vinculi, sed resolvendi sunt ab Ordinario ipso, vel a Parocho, consulto Ordinario, in praevia investigatione ad matrimonii celebrationem, de qua in can. 1019 et seqq.

Romae, 16 octobris 1919.

PETRUS Card. GASPARRI, *Praeses.*
Aloisius Sincero, *Secretarius.*

Can. 1251, § 1.

Parimenti è stato sottoposto alla Commissione Pontificia per la interpretazione del Codice di diritto canonico il seguente dubbio:

Può ritenersi tuta conscientia *la dottrina insegnata da alcuni autori, che dopo la pubblicazione del Codice è permesso nei giorni di solo digiuno mangiar carne più volte il giorno?*

L'Emo Presidente della Commissione ha risposto il giorno 29 ottobre 1919: *Negative.*[2]

PIETRO Card. GASPARRI, *Presidente.*

Luigi Sincero, *Segretario.*

SACRA CONGREGATIO DE RELIGIOSIS.

DUBIUM CIRCA PROFESSIONEM RELIGIOSORUM LAICORUM IN ORDINIBUS REGULARIBUS.

Huic S. Congregationi de Religiosis propositum fuit dubium: "An Religiosi laici seu conversi in Ordinibus Regularibus, qui iam emiserunt vota simplicia ante diem 19 maii 1918, ad normam Decreti *Sacrosancta Dei Ecclesia* diei 1 ianuarii 1911, debeant emittere vota sollemnia iuxta praescripta dicti Decreti, scilicet absoluto sexennio votorum simplicium et expleto trigesimo aetatis anno, vel potius ad normam Canonum 573 et 574 Codicis Iuris Canonici, idest expleto triennio votorum simplicium et vigesimo primo aetatis anno completo."

Sacra eadem Congregatio, re mature perpensa, respondendum censuit prout respondet:

Negative ad primam partem, *affirmative* ad secundam.

Et Sanctissimus Dominus Noster Benedictus Pp. XV, in audientia diei 6 octobris 1919, infrascripto Secretario benigne concessa, praefatam responsionem adprobare dignatus est. Contrariis quibuscumque non obstantibus.

Datum Romae, die 6 octobris 1919.

L. * S.

Maurus M. Serafini, Ab. O. S. B., *Secretarius.*

SACRA CONGREGATIO RITUUM.

CIRCA MISSAM DE REQUIE.

Quum dies secunda mensis novembris proxime adfuturi hoc anno in Dominicam incidat, et propterea Commemoratio Om-

[2] Nella adunanza plenaria del 9 dicembre 1917, gli Emi Padri, propostosi il seguente dubbio: *Utrum dubia quae minoris sint momenti aut non multum difficultatis habeant, solvi possint ab Emo Praeside Commissionis,* hanno risposto: *affirmative.*

nium Fidelium defunctorum iuxta liturgicas leges agenda sit insequenti die mensis tertia, Sanctissimus Dominus Noster Benedictus Papa XV, ut fidelium pietati omni aevo conspicuae erga animas in Purgatorio detentas satisfiat, maxime eorum, praesenti tempore, qui luctuosissimo bello desiderati sunt, pro Sua quoque caritate in ipsas animas, cunctis Ecclesiae Catholicae sacrorum Antistitibus et locorum Ordinariis facultatem impertiri dignatus est permittendi *tantum hoc anno* unius Missae de Requie cum cantu vel lectae celebrationem die 2 novembris, Dominica XXI post Pentecosten.

I. In singulis igitur Cathedralibus, seu Conlegiatis, vel Parochialibus atque iis potissimum Ecclesiis, aut publicis Oratoriis, quae animabus Purgatorii igne cruciatis praecipue iuvandis habeantur erectae, vel ubi Sodalitates aut piae Uniones in eumdem finem canonice sint congregatae, Rmi locorum Ordinarii praefata Dominica, die 2 novembris, Missam solemnem aut lectam de Requie celebrari permittant.

II. Praeterea Capitulis, Parochis et Rectoribus Ecclesiarum sive publici alicuius Oratorii, de quibus num. I, iidem Rmi Ordinarii Missae unius de Requie cantatae vel lectae celebrationem *semel* tantum permittant una ex Dominicis minoribus vertentis mensis octobris (scilicet diebus 12, 19, 26) aut insequentis novembris (nempe diebus 16 et 23), non impedita a festo ritus duplicis I vel II classis.

III. Demum enuntiata die secunda novembris vel una ex praefatis Dominicis minoribus, funus ubi placuerit agi permittant cum Missa cantata vel lecta de Requie; vetito tamen quolibet sermone aut funebri oratione in eiusmodi funere.

Serventur autem in omnibus Rubricae et cetera de more servanda.

Inusitatum hoc indultum Missarum de Requie in Dominicis praeter leges liturgicas, attentis lacrimabilibus belli conditionibus, ab Apostolica Sede huc usque largitum, Sanctissimus Dominus Noster adveniente tempore sacri Adventus omnino desinendum iussit.

Ex audientia Sanctissimi Domini Nostri, die 6 octobris 1919.

✠ A. CARD. VICO, Ep. Portuen. et S. Rufinae,
S. R. C. Praefectus.

L. * S.

Alexander Verde, *Secretarius.*

ROMAN CURIA.

Pontifical Appointments.

11 June, 1919: Monsignor Auguste Boulet and Monsignor Celestin Lemieux, of the Archdiocese of Quebec, made Domestic Prelates.

6 July: Monsignor Lionel St. G. Lindsay, of the Archdiocese of Quebec, made Domestic Prelate.

15 July: Monsignor John William Norris, J.C.D., M.R., of the Diocese of Trenton, made Domestic Prelate.

24 August: The Right Rev. Henry Hanlon, of St. Joseph's Society for Foreign Missions, Mill-Hill, Titular Bishop of Teos (Asia Minor), made Assistant at the Pontifical Throne.

18 September: The Right Rev. William F. O'Hare, S.J., made Vicar Apostolic of Jamaica and Titular Bishop of Maximianopolis (Palestine).

6 November: Walter Raleigh Kerr, of the Archdiocese of Quebec, made Private Chamberlain, supernumerary, of Cape and Sword.

8 November: John Carroll Griffin, of the Archdiocese of Westminster, made Knight of the Order of S. Gregory the Great, civil class.

18 November: Mgr. William W. Hume, of the Archdiocese of New Orleans, made Domestic Prelate.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

ENCYCLICAL LETTER of the Holy Father urging a collection in every diocese on the Feast of the Holy Innocents, 28 December, 1919, in behalf of the famishing children of Europe.

APOSTOLIC LETTER, addressed to the Hierarchy of the Catholic world, setting forth reasons and measures for the systematic propagation of the Faith, the training of missionaries, and the duty of sustaining their efforts.

S. CONGREGATION OF THE COUNCIL extends for ten years the indult (1 January, 1910) regarding fasting and abstinence in South America and the Philippine Islands, subject to the modifications made by the new Code of Canon Law.

PONTIFICAL COMMISSION FOR THE INTERPRETATION OF CANON LAW solves a number of doubts arising from Canons 6, 10, 199, 395, 396, 422, 542, 567 and 578, 569, 621, 756 and 98, 822, 987, 1205, 1215, 1355, 1356, 1441, 1990, 1251.

S. CONGREGATION OF RELIGIOUS answers a difficulty regarding the profession of lay religious in regular orders.

S. CONGREGATION OF RITES decides liturgical questions in relation to the requiem Mass on All Souls' Day, which fell on Sunday in 1919.

ROMAN CURIA announces recent official pontifical appointments.

THE PAROCHIAL MASS AND THE PARISH CHURCH.

Some time ago the question was discussed in the REVIEW, whether the midnight Mass may be said in a mission church, that is to say, not in the principal or parish church, but a sort of chapel at ease, which a pastor serves at intervals. Canon Law (821, n. 2) reads: "In nocte Nativitatis Domini inchoari media nocte potest sola missa conventualis vel parochialis, non autem alia sine Apostolico Indulto." We are asked whether "missa parochialis" in such case means strictly the principal Mass in the parish church proper, and whether

the term may not be applied to a Mass in the mission church at which the congregation in the neighborhood attends. We are inclined to believe the latter interpretation admissible, although the wording of the law would suggest that the principal Mass in the parish church is the parochial Mass, since the bulk of the congregation attend it. While in European countries there is as a rule one such principal Mass in the parish church, with us, in America, every Mass is a parochial Mass, since the needs of our people and the accommodations for their benefit recognize, apart from the solemnity attached to the High Mass, no principal Mass. Benedict XIV in an Instruction to the Vicar Apostolic of Nankin insists that "Masses should not be celebrated before the parochial Mass in country churches near the parish church;" but this could not apply to circumstances such as obtain with us. The matter is one that needs adjustment based on a thorough familiarity with the needs of Catholics in a country which, from its recent status of a missionary country, has almost over night become an established and permanent ecclesiastical commonwealth. And the developing process is going on at different degrees of swiftness throughout the land.

ADMINISTRATION OF EXTREME UNCTION BEFORE A SURGICAL OPERATION.

In the December number (pp. 713-714) it was stated that Extreme Unction may be administered in cases of illness that require a surgical operation, even when this is what doctors call a minor operation, so long as there is a legitimate apprehension that the operation may end in fatal heart-failure, or nervous shock that results in death, or blood poisoning, and the like. In other words, when there is a reasonable fear that the operation may prove fatal, owing to the fear that the patient may not have sufficient reserve strength to withstand the shock of the removal of the evil which causes the illness.

A correspondent raises objection to this statement on the ground that the result of death in the supposed case rises from the operation and not from the illness. He refers to Lehmkuhl and Noldin as authorities who deny that Extreme Unction may be lawfully administered in such cases. The latter writes

(*Summa Theol. Moralis*, Vol. III, n. 443, c. XII) : " Qui difficilem operationem chirurgicam subeunt ante operationem inungi possunt si periculoso morbo jam laborant, non item si operatio demum mortis periculum adducit." It seems to us that if the sickness which calls for the operation is a serious one, and the state of the patient such that the operation entails the risk of sudden death, it makes very little or no difference whether the surgeon's work is difficult or easy, or whether the operation is classed as major or minor. The sacrament is instituted to help the patient in danger of death. St. James says: " Infirmatur quis in vobis," without specifying whether the danger of death accompanying the illness springs from the existing weakness of the patient or from the weakness superinduced by his attempt to find a remedy. If the Church applies this spiritual gift to those who suffer from infirmity unto death, she does not exclude those who are in danger from the operation as the immediate cause, a cause which is itself assumed to be imperative for the preservation of life. Must we assume that a sick person, about to undergo a dangerous operation (whether major or minor), is to be deprived, as not being in imminent need, of the consoling sacrament, because moralists discriminate between the direct and indirect cause of the heart failure which means death? The operation, we take it, is part of the process by which the patient seeks to be saved from probable death. May we not regard it as part of the disease itself at a fixed stage of development, which thus calls for sacramental aid? " In dubio num infirmitas sit periculosa dari potest extrema unctio." The administration is to be given conditionally. Well, better conditionally than not at all, so long as it is likely to benefit the patient.

It may be urged that if we allow Extreme Unction in minor operations there will be no end to the freedom of using the sacrament. But the question of minor and major is wholly secondary so long as there is positive danger of death. In major operations it is usual; in minor operations, it may be allowed. The danger depends on the patient's power of resistance. Where that is lacking he is, we venture to believe, entitled to the sacrament.

THE NEW MUSIC COURSE FOR PAROCHIAL SCHOOLS.

Qu. Dr. Boylan writes in the January number: "Mrs. Justine Ward, a Catholic lady of New York, some years ago took upon herself the onerous part of providing our schools with a method (of musical training) that would be practical and efficient." Why was it that nothing of this was mentioned in the School Reports by the Superintendents who, one would think, are interested in such matters. Even the REVIEW has hitherto said nothing about it, so far as I am aware; nor do I find mention of the book (I suppose it is a book) or method in any of our Catholic booksellers' catalogues. Please tell us what the book or method is, and where we can buy it. Or is it to be had only on terms that are forbidden to ordinary mortals, not musical? Or is it on the Index?

ONE WHO PLAYS THE HARMONIUM.

Resp. The method referred to has been issued under the title *Music*, in the Catholic Educational Series, by Justine Ward and Elizabeth Perkins. It consists of four parts, comprising the courses of "First Year", "Second Year", "Third Year", together with a volume of "Hymnal Accompaniments". The preface to the first book, by Drs. Pace and Shields of the Catholic University, states that "in the preparation of this volume the aim has been to apply to the teaching of music the principles and methods which have been embodied in the Catholic Education Series of Primary Textbooks. The needs of younger pupils have been kept in view, and the course of instruction has been arranged so as to meet the requirements of the developing mind, and to parallel at each stage the knowledge that is gained through the study of other subjects." If space permitted we should copy here the entire preface, for it shows how the power of careful musical training exercises its influence over the whole moral, religious, intellectual, and practical sphere of life for which the child is being educated.

It is doubtless an advantage that the impulse should come from the Catholic University which publishes these manuals. In this way there is all the more assurance that from the outset the knowledge and practice of the method will be diffused by a well equipped corps of normal teachers, such as are represented by the Manhattan College of the Sacred Heart. The beginning thus made under favorable auspices will forestall those failures which follow from superficial attempts of in-

competent tyros, whose knowledge of music and of pedagogical principles is unequal to their momentary enthusiasm, and is thus apt to lead to discouragement.

We refer our Harmonium friend to the head sources for detailed information. It is indeed desirable that pastors should understand and realize the benefit of the new method. But we would add that it is the Sisters who teach our schools to whom we shall have to look as the natural instruments to communicate this sort of knowledge to the young child. Priests who don't "play the Harmonium" would be wise to keep hands off, or at least restrict themselves to appreciation and encouragement of the teachers, without criticizing results before the method has been given sufficient opportunity to demonstrate its utility both as a school discipline, and as an economic measure toward good (if not loud) music, in harmony with the sacred character of the worship in our churches.

"PROMPTUS REFUSUS PECTORI".

Qu. Please give the grammatical explanation of the first stanza in the hymn at Tierce. The words "promptus—refusus pectori" bother me as well as others whom I have consulted.

Resp. The entire stanza runs:

Nunc, Sancte, nobis, Spiritus,
Unum Patri cum Filio,
Dignare promptus ingeri
Nostro, refusus, pectori.

Transposed it reads: Sancte Spiritus, dignare ingeri nostro pectori promptus (et) refusus.

The "promptus", which may be taken adverbially, implies either swift movement or clear manifestation. The "refusus" (*refundo*) is the pouring out, as of a flood, into the soul that had once been filled but needs replenishing abundantly. Hence we may translate "Come, Holy Ghost, deign to be brought into our heart, with Thy swift (or clear) light, Thou being poured forth (*refundo*) in the fullness of Thy gifts." Cardinal Newman translates:

Come, Holy Ghost, who ever One
Reignest with Father and with Son,
It is the hour: our souls possess
With Thy full flood of holiness.

COMMUNION IN A HOSPITAL.

Qu. In giving Holy Communion to the patients in a Catholic hospital, is it permitted to vest for low Mass, give Communion in the chapel, and without further ceremony go through the wards? If not, must the prayers of the Ritual for Communion of the sick be repeated for each floor?

In carrying the Blessed Sacrament to a sick nun in a convent, is it necessary to wear a humeral veil? What if the nun is in a room adjoining the chapel, able to see the chapel through the windows of her room, though there is no door leading from the room to the chapel?

Resp. Interpreters of the liturgy agree that, under ordinary circumstances, and apart from necessity, the celebrant, when visited for Mass, may not give Communion to persons in a place that cannot be regarded as part of the chapel or church. The wards of a hospital are not part of the chapel, and the ceremonial therefore, in the case proposed, calls for the regular forms of the ritual with surplice, stole, and humeral veil.

A room, balcony, or alcove connected with the chapel may be regarded as part of the same. Not so a cell, bedroom, or living chamber, reached by a separate door. Contiguity of room and chapel or the fact that the interior of the church or chapel may be seen from the patient's room, does not make room and chapel the same, any more than the yard adjoining the sanctuary is constituted a part of the chapel merely by nearness, so far as the proper performance of the rubrics or ritual is concerned. For a similar reason the prayers of the ritual are to be repeated on each floor of the hospital, for the patients for whom the acts are performed on one floor cannot, if they would, participate in a function performed on another floor from which they are separated in the way that one ward of a hospital is shut off from another ward.

CANDELAE EX CERA APUM.

To the Editor, THE ECCLESIASTICAL REVIEW.

The October issue of the REVIEW contained a short paper on "Wax Candles for the Altar," which briefly stated the obligation of having wax candles for the liturgical acts. A few years ago, when much perplexed about this question, I placed

my doubts before the Sacred Congregation of Rites and received a complete answer from one of its official representatives. Since it is more detailed than the October article, it may be of use to priest and manufacturer to have it printed in the REVIEW. How much pure beeswax must the candles contain—

1. Cereus Paschalis?—"Debet esse ex cera apum saltem 75%."
2. Cereus in Aquam Bapt. immergendus?—"Saltem 75% quia idem est ac Cereus Paschalis."
3. Duae candelae in Missa privata accendendae?—"Saltem 70%."
4. In Missis cantatis et solemnibus ponuntur super altare 4 vel 6 candelabra, et in candelabris candelae, quaeritur:
   1° Si adsint istae duae candelae accensae (supra 3)?—"Saltem 60%."
   2° Si non adsint duae candelae accensae (supra 3)?—"Saltem 70%."
5. Aliae candelae (praeter eas sub No. 3 et illas in candelabris, sub No. 4) supra altare positae?—"Ad tollendum scrupuli locum saltem 30%; melius vero 50%—60%." (The answer says at least 30%, meaning probably for places where either it would be impossible to procure more candles conforming to the liturgical requirements than are necessary, or because the parish is so poor that it cannot afford to pay for extra-liturgical candles, containing 50%—60%. Experience, however, teaches that the more wax the candles contain, the longer they will burn, and hence there is no advantage in buying candles containing only 30% of beeswax.)
6. In expositione SS. Sacramenti et in aliis functionibus candelae a rubricis requisitae?—"Saltem 60%—70%."

The reply, of course, gave the general rule, and it ought to be observed in a well established parish church, as the word "saltem" would indicate. But as rules may have exceptions, your phrase "as far as possible" is very well employed, and your conclusion that "the S. Congregation leaves it to the conscience of the Ordinary whether and to what extent the clergy of his diocese can procure pure wax lights for the altar" is not amiss.

PAROCHUS.

THE ANTIPHONS B. V. M. IN THE OFFICE.

Qu. When are the Antiphons of the B. V. Mary (Salve Regina, Ave Regina, etc.) to be recited in the Canonical Hours? Rubric XXXVI of the Breviary does not seem clear, as to how often they must be recited in the daily office.

Resp. If the whole Office (Matins to end of Complin) is recited at one time, the Antiphon is recited only *once*, at the end of Complin. If the Office is divided, the Antiphon is to be said at the end of Lauds; but if the other Hours, not including Complin, are added, then the Antiphon is recited at the end of the last Hour recited. Hence in private recitation it is said never more than *twice*; but if the whole Office is recited *uno tractu*, only *once*, at the end of Complin. *In choro* the Antiphon is recited as often as the Canons or Religious leave the choir.

CHANGING THE STATIONS OF THE CROSS.

Qu. When the Stations of the Cross were canonically erected in the convent chapel the first Station was placed on the Epistle side. When the chapel was repaired lately, the Stations were taken down. In putting them up again the nuns reversed the order, putting the first Station on the Gospel side. Does this change interfere with the gaining of the indulgences?

Resp. No. The indulgences are attached to the wooden crosses that mark the Stations. These may begin at either side of the church or chapel to suit the convenience of the congregation. The pictures are not necessary: they merely help the imagination for meditation on the different scenes of the devotion. Any change in position, so long as the crosses are retained in the same chapel or church, does not interfere with the indulgences.

MATERIAL OF THE CIBORIUM VEIL CONTAINING THE BLESSED SACRAMENT.

Qu. The religious in whose chapel I celebrate Mass have substituted for the ciborium cover of silk, a veil made of linen. I suggested that this seems to be contrary to the rubrics, which positively prescribe silk as the proper material for the veil that covers the

chalice at Mass. As the latter never comes in direct contact with the Blessed Sacrament it would appear *a fortiori* that the ciborium cover should be of the same precious material. In reply, I was told that the Sisters were following a custom which prevailed largely in the Eastern Houses of the Order. Is this correct and proper?

Resp. The rubrics make no definite prescription regarding the material of the ciborium cover. The argument of contact with the Blessed Sacrament has no force, since the corporal and purificators used at Mass are of linen by the same prescription that demands silk for the veil of the chalice. Some commentators argue indeed in favor of silk for the ciborium cover; but the Ritual simply ordains that the ciborium be "albo velo coopertum". In the decrees of the Sacred Congregation the ciborium is sometimes identified with the "tabernaculum in quo reconditur SS. Sacramentum." Thence we may apply the rule allowing the tabernacle veil to be of either silk or "ex panno, gossypio, lano sive cannaba" (S. R. C. 21 July, 1855). Many prefer linen, not only because it is symbolical of the sacred winding sheet that enwrapt our Divine Lord at His burial, but also because it can be washed and thus kept constantly clean, which is not the case with silken covers that are frequently handled and easily soiled, especially in warm climates and seasons. It follows that the use of linen as a substitute for silk in this case is legitimate and appropriate.

CHANTING THE "REQUIESCAT IN PACE".

Qu. The Missal states that in giving the Absolution after solemn Requiem Mass the Cantors should sing the *Requiescat in pace*. When there are no Cantors, who should sing the *Requiescat in pace*, the celebrant or the deacon? Is there any decision on the subject by the S. Congregation of Rites?

Resp. The celebration of High Mass with Absolution assumes that there is at least a choir of chanters. To the latter may be assigned the task of the Cantor. For the rest, custom has allotted the chanting of the *Requiescat in pace* to the deacon; and there is no prohibition or decision to the contrary from the S. Congregation.

ABSOLUTIO "A VINCULO SUSPENSIONIS" FOR CLERICS.

Qu. Should a confessor in absolving clerics in minor orders use the formula "ab omni vinculo suspensionis", which is omitted in absolving lay persons in confession?

Resp. Suspension is a condition which ordinarily implies the forfeiture of jurisdiction or of benefice. As clerics in minor orders, at least in the United States, do not enjoy such privileges as faculties and benefices, there is no room for suspension or for the use of the form of absolution from the same.

"TOTIES QUOTIES" INDULGENCES.

Qu. Are there any "toties quoties" indulgences besides that of the Portiuncula and of All Souls' Day?

Resp. The authentic Raccolta notes nine occasions on which the "toties quoties" indulgences may be gained. They are: Portiuncula (2 August), Rosary Sunday (First Sunday in October), Our Lady of Mt. Carmel (16 July), Our Lady of Sorrows (Third Sunday of September), All Souls' Day (2 November), the last Sunday of June in churches where daily exercises in honor of the Sacred Heart have been held throughout the month (or in the form of a spiritual retreat for eight days). Visit to the *Scala Santa* at Rome, Feast of the Holy Trinity, and Corpus Christi.

HYMN SINGING IN THE PARISH SCHOOL.

To the Editor, THE ECCLESIASTICAL REVIEW.

Dr. Boylan in the January number directs attention to the abuse of using for sacred hymns melodies that are adopted from vulgar love songs and "coon" songs. Is not much of this practice due to the *approved* hymn books used? If the authorities readily lend their names to the publication of text books that are faulty, having the "nihil obstat" of a censor who knows little or nothing about the subject and only sees that there is "no error in doctrine and morals", we can hardly expect our teachers to take exception. However, the work done by the Catholic University, the Religious of the Sacred Heart and the Holy Child, according to Mrs. Ward's admirable and efficient method, promises new things.

PAROCHULUS.

THE SANCTUARY LAMP.

Qu. Have the Bishops of the United States the faculty of granting permission to use electric light in place of the olive or vegetable oil prescribed for the lights before the Tabernacle of the Blessed Sacrament? O. S. B.

Resp. We know of no such faculty. On the contrary, the new Code of Canon Law reiterates the prescription of olive oil or a wax light. Where olive oil cannot be obtained, the Ordinary may permit vegetable or other oil as the circumstances permit. There are few districts in the United States where pure olive oil for this purpose cannot be readily obtained. Electric lights for the sanctuary lamp are not rubrical and their use is an abuse. (Cf. Canon 1271.)

THE CHANGE OF THE CALENDAR.

To the Editor, THE ECCLESIASTICAL REVIEW.

Father Semler, O.F.M., suggests the 8th of April as a most convenient date for Easter in the reformed Calendar. Would it not be preferable to make April 15 the Easter Sunday, since it would not only leave an entire calendar month free between Christmas and Ash Wednesday, but would also move Lent further into the mild season of spring. Many Catholics feel that the cold of winter which still prevails during the month of February is a cause for dispensing themselves from the Lenten fast. That cause would become less urgent if Lent began with March. I only suggest what seems desirable. Father Semler might know of some serious objection to this arrangement.

McA.

Ecclesiastical Library Table

RECENT BIBLE STUDY.

Jahweh Again.

We had not yet received Father McKenna's article on the divine names,[1] when our two contributions on *Jahweh* were written for this department.[2] Father McKenna, O.P. is Professor of Theology, in St. Mary's Dominican Convent, Tallaght, Ireland. He explains the ineffable name from the viewpoint of philology and theology. It is a pity, he prefers *Jehovah* to *Jahweh*; and deems the former to be "the traditional form of the sacred name".[3] That is precisely what it is not. Among Catholics, "the traditional form of the sacred name" is κύριος of the lxx, *Dominus* of the Vulgate—the *qerê* and not the *kethîbh* of the Hebrew. Only among Protestants, and that because of an unscientific neglect of the tradition of the lxx and the Vulgate, has the form *Jehovah* been handed down.[4] If we use the Hebrew form of the unutterable name, we should not follow an unscientific, Protestant tradition; but should give vogue to the accurate transliteration, *Jahweh*.

1. Philology of Jahweh. In regard to the philological study of Father McKenna, we subjoin a few comments. He seems to follow rather closely an article of Father Maas, S.J.;[5] and draws therefrom the Greek forms of the tetragrammaton, which "ancient authors give us". He assigns to Origen the form *Jao*. But Origen[6] does not identify ἰαώ with the ineffable name; he only says that ἰαώ means *elevation*. When he expressly treats of the tetragrammaton, he uses ἰαή—that is, the shortened *Jah*. Moreover, Clement of Alexandria witnesses to ἰαουέ, not *Jaou*—a poorly supported and long rejected reading

[1] "Significance and Value of the Divine Names", by Rev. P. P. McKenna, O.P., *Irish Ecclesiastical Record*, September 1910, 177 ff.

[2] Cf. "The Unutterable Name", ECCLESIASTICAL REVIEW, November 1910, pp. 592 ff.; and "The Name of Jahweh", ECCLESIASTICAL REVIEW, December 1910, pp. 716 ff.

[3] Loc. cit., p. 180, footnote.

[4] Cf. our article, ECCLESIASTICAL REVIEW, November 1910, p. 593.

[5] *Catholic Encyclopedia*, s. v. "Jehovah".

[6] *In Joannem*, II, 1; P. G. 14: 105.

of his text.[7] Father McKenna would better have translated Jahweh by *He is*, rather than *He Who is* or *Who is*. And he may mislead the unwary by saying: "the vowels of the Samaritan *Jabe* . . . give the key to the pronunciation accepted by modern critics . . . the pronunciation *Jabe* . . . has been preserved for us in Samaritan tradition".[8] For we know very little about the "Samaritan tradition" of the ineffable name. Apart from the witness of Theodoret, 393-457, to a Samaritan Ἰαβέ, there seems to be no trace of any such "Samaritan tradition".

Is not the earliest authority for *Jehova* the Spanish Dominican Raymond *Martini?* Father McKenna speaks of him as *Martin*.[9] Moreover, to meet the surprise of some, it would have been well to have referred to the *Summa*, iii, 35, art. 5, to back up the statement: "In Christ there is no human Sonship."

2. The Fathers on Jahweh. The only patristic witness, cited scientifically by Father McKenna, is Tertullian. He is said to have been "among the first to show that the name κύριος (*Lord*) could not be applied to God before Creation".[10] We shall shortly give the passage at some length. The reference thereto by Father McKenna is not very happy.

First, Tertullian does not use κύριος, but *Dominus*; and his argument is from *Dominus* without even a reference either to κύριος or to *Jahweh*. He says that the name *God* was always predicable of the Deity, not so the name *Lord*. Because the name *Lord* supposes things created, over which God rules.[11]

Secondly, Tertullian is wrong in his interpretation of *Dominus*. His exegesis depends on the root-meaning of *Dominus*; and not on its inspired meaning in Holy Writ. Now it is one thing to argue from the root-meaning of the word *Dominus*; and quite another to interpret *Dominus* as it occurs in the sacred text. In the text of Scripture, *Dominus* is generally predicable of the Deity exactly as *Deus* and quite independently of creation. Because in the Old Testament, *Dominus* of the Vulgate and κύριος of the lxx, are generally translations

[7] Cf. ECCLESIASTICAL REVIEW, November 1919, p. 597.
[8] *Irish Ecclesiastical Record*, September 1919, p. 181.
[9] *Irish Ecclesiastical Record*, September 1919, p. 190, footnote.
[10] Loc. cit., p. 190.
[11] *Adversus Hermogenem*, 3; P. L., 2: 223 ff.

of a rabbinical interpolation, *Adōnâi*, instead of the inspired *Jahweh*. They represent an inspired meaning which is not their own. Their own meaning is not inspired, since, as a rule, they are a translation of *qerê*, and not of *kethîbh*—that is, of interpolated *Adōnâi*, and not of inspired *Jahweh*. For in most instances, they are a rabbinical change in the original text. Hence, to come back to the original, we must interpret the *qerê* (*Adōnâi*, κύριος, *Dominus*) as having the same inspired meaning as *Jahweh*. But *Jahweh* does not mean *Lord*. Hence the correct exegesis of a passage cannot be swung upon the hinge of the interpolated word *Lord*. For instance, when Jeremias gives the revelation, "My name is Jahweh",[12] we hark back to the Mosaic tradition, "I am Jahweh",[13] for a right interpretation of the name of divine predilection. It would be very poor exegesis to go into the root-meaning of the interpolated *qerê* in these texts: *Adōnâi*, κύριος, *Dominus*, "Lord".

St. Isidore of Seville, 560-636, is referred to by Forcellini[14] as witness to the wrong interpretation *Jehova*. As a matter of fact, the great etymologist derives *Jahweh* from the doubling of *Jah*. He says, it is the *ineffable name*, "not because it may not be pronounced; but because it may in no wise be comprehended by the mind and intellect of man".[15]

Tertullian and the Johannine Logos.

1. **Was Tertullian a Forerunner of Arianism?** The passage of Tertullian, to which Father McKenna refers, is often used as a proof that the great African was not orthodox in regard to the coequality of the Son with the Father. We quote at some length:

> We say that the name *God* was ever His and in Him, not so the name *Lord*. For the state of the two is not the same. *God* is the name of His substance,—that is, of His divinity; *Lord* is the name, not of His substance, but of His power. His substance ever was with His name,—that is, *God*: later on came the predication of

[12] Jeremias 16:21.

[13] Exodus 6:2.

[14] *Totius Latinitatis Lexicon: Onomasticon*, ed. De Vit, vol. 0 (Prato: Aldine Press, 1883), s. v. "Jehovah".

[15] S. Isidori Hispalensis, *Etymologiarum*, Lib. 7, c. 1, sec. 10; P. L. 82:201.

Lord, — that is, of something accruing. For from the time things began to be, over which He might exercise the power of *Lord*, then by the accession of power He became and was called *Lord*. Why, *God* is *Father* and *Judge;* but He is not always *Father* and *Judge*, because He is always *God*. Since He could not be *Father* before the Son; nor *Judge* before sin. Now there was a time when both sin and Son were not, so as to make *God* to be *Judge* and *Father*.[16]

Is not Tertullian clearly a forerunner of Arianism? "Fuit tempus, cum Filius non fuit". That seems exactly the Arian formula ἦν ὅτ' οὐκ ἦν. The Migne edition of Tertullian says in a footnote: "In this passage, all will readily recognize an error to be avoided—that is Arianism".[17] Petau, S.J. berates Tertullian's doctrine about the Son as "worse than the Arian heresy in its impiety and absurdity".[18] Dom Chapman writes:

> Tertullian has the true formula for the Holy Trinity, *tres Personæ, una Substantia*. The Father, Son, and Holy Ghost are numerically distinct, and each is God; they are of one substance, one state, and one power. So far the doctrine is accurately Nicene. But by the side of this appears the Greek view which was one day to develop into Arianism: that the unity is to be sought not in the Essence but in the origin of the Persons. He says that from all eternity there was reason (*ratio*) in God, and in reason the Word (*Sermo*), not distinct from God, but *in vulva cordis*. For the purpose of creation the Word received a perfect birth as Son. There was a time when there was no Son and no sin, when God was neither Father nor Judge.[19]

We have our doubts that Tertullian favors the "Greek view, which was one day to develop into Arianism". The predication *Son*, we hold, is reserved by Tertullian against the time of His "perfect birth" through the external manifestation of the Logos in creation. And yet this interpretation of *Filius*, Father Alfred L. Feder, S.J.[20] says, "seems to be far fetched and unnatural".

[16] *Adversus Hermogenem*, 3; Vienna Patrology, vol. 47, Tertullian, part iii, ed. Æmilius Kroymann (Vienna: Tempsky, 1906), pp. 128-129. The text of Migne is here rather poor.

[17] P. L., 2:223.

[18] *Theologia Dogmatica*, "De Trinitate", I, 5, 2.

[19] *Catholic Encyclopedia*, s. v. "Tertullian", p. 523c.

[20] *Justins des Märtyrs Lehre von Jesus Christus dem Messias und dem menschgewordenen Sonne Gottes* (Freiburg im Breisgau: Herder, 1906), p. 101.

At any rate, Cardinal Franzelin many years ago met the charge that Tertullian was a forerunner of Arianism. He effectively showed[21] that the Logos doctrine of the ante-Nicene Fathers might readily be misunderstood because of terms, which they use in a meaning which is now obsolete. It required the influence of Nicæa, Ephesus, Chalcedon, and Constantinople, to crystalize the exact significance of the main Christological terms. Adhémar D'Ales[22] has exhaustively examined the evidence, and signally cleared Tertullian of the charge of having been a forerunner of Arianism.

2. The Internal Logos. The Greek Fathers of the second century provided Tertullian with his Logos-doctrine. They taught the eternity of the Logos in God. St. Justin, c. A. D. 145, wrote: "The Logos, being Firstborn of God, is also God".[23] Tatian,[23a] c. 170, more clearly expresses the eternity of the Logos, present with God. Athenagoras,[24] c. 176, says: "For from the beginning God, being eternal Mind, had within Himself the Logos, since He was eternally with Thought."[25] Theophilus of Antioch,[26] c. 181, held the eternity of the Logos "in the heart of God". He borrowed the Stoic terminology of Philo, to distinguish between the λόγος ἐνδιάθετος and the λόγος προφορικός. The former is the Logos Conceived, the Internal Logos, Thought; the latter is the Logos Uttered, the Verbum Prolatum, the Word Expressed. Hippolytus,[27] c. 212-236, continues the same teaching: "Nothing but He was; and He, being alone, was all (πολύς). For He was not without Logos, Wisdom, Power, Counsellor".

The teaching of Tertullian is like to that of the foregoing apologetic Greek Fathers. The word *God* sometimes indicates the divine nature; and at other times refers to *God the Father* as distinct from the Logos in Personality. The λόγος ἐνδιάθετος, the Logos Conceived, is *Ratio*—not the faculty of Reason, but

[21] *De Deo Trino*, ed. 3 (Rome: Vatican Press, 1881), pp. 172 ff.

[22] *La Théologie de Tertullien* (Paris: Beauchesne & Cie, 1905), pp. 84 ff.

[23] *I Apology*, 63; ed. Hemmer-Lejay, 1, p. 136.

[23a] *Adversus Graecos*, 5; ed. Schwartz, p. 5.

[24] *Legatio pro Christianis*, 10.

[25] *With Thought*: λογικός: as Tertullian translates, *rationalis*.

[26] *Ad Autolycum*, ii, 22.

[27] *Contra Haeresin Noeti*, 10; P. G., 10: 817.

Thought within Mind. The λόγος προφορικός, the Logos Uttered, is *Sermo*—the Thought Expressed. God was never ἄλογος, ever with His λόγος ἐνδιάθετος: He always had His *Ratio* or Thought in relation to Him. But God was without the λόγος προφορικός; He had not always His Thought Expressed or *Sermo*. Thus Tertullian:

> Before all things, God was alone. . . . Yet He was not even then alone. For He had with Him that which He had in Him,—namely His Thought. . . . From the beginning God did not express in Word that which He had in Thought.[28] . . . Still that matters naught. For although God had not yet expressed His Word; at the same time He had It within Himself with Thought and in Thought, silently pondering and planning with Himself that which He was soon to express by Word.[29]

Here we have the coeternity of the Logos with the Father. From all eternity, the Internal Logos, or Thought, is in relation to Mind, or God the Father. "He had with Him that which He had in Him—namely His Thought". Nor does Tertullian say, as Dom Chapman misleadingly interprets, that the Logos "was not distinct from God". For to Tertullian, God here is God the Father, eternal Mind; and He is spoken of as a Person distinct from the Logos. "He had It within Himself with Thought and in Thought, silently pondering and planning with Himself that which He was soon to express by Word". A Person is distinct from that Person, with whom He ponders and plans. Tertullian is thoroughly orthodox in this matter of the eternity and distinct Personality of the Internal Logos. God the Father was never without His Logos. Thought, the internal Logos, was always in Him, though It was not expressed—that is, It did not become the External Logos, the manifested Word—until things outside of God were to be created.

3. The Eternal Logos. The apologetic Fathers speak of the temporal forthcoming of the Logos, at creation, as Its generation in time. That is why Tertullian's Logos becomes Son

[28] "non sermonalis a principio sit rationalis deus". The phrase *rationalis deus* is reminiscent of αὐτὸς λογικός of Athenagonas.

[29] *Adversus Praxean*, 5; Vienna Patrology, vol. 47, Tertullian, part iii, ed. Kroymann, p. 233.

only just before the creation of the world. Such Sonship was metaphorical, since it was consequent upon a metaphorical generation—that is, the divine creative act. And yet Tertullian defends the eternity of the Logos, hypostatically distinct from the Father, even though he reserves the term Son for the time of Its "perfect birth" [30] at creation.

According to Tertullian, the Logos or Ratio was in relation to God the Father from eternity; It was not expressed until time began. He says: "From the beginning, God did not express in Word that which He had in thought"—"non sermonalis a principio sit rationalis Deus". He refers to the *Sermo Prolatus*, the Word Uttered; and means merely that from the beginning there was not the external relation of God to things created. For the rest, he frequently speaks of *Sermo*, the Word, as in divine Thought; moreover he interchanges *Sermo* and *Ratio*. Tertullian's *Sermo in Ratione*, the Word in Thought and not yet put forth, is eternal:

> The Word was ever in the Father, as He [31] says: "I am always in the Father and in relation to God". [32] So it is written: "And the Word was in relation to God"; [33] and never separated from the Father, nor distinct [34] from the Father. For "I and the Father are One". [35] . . . We say, the Son is put forth by the Father, but not separated. For God put forth the Word. [36]

The "Word put forth," Verbum Prolatum, is identical with the Word "ever in the Father . . . and never separated from the Father". The same Logos, which becomes Son when put forth by the Father, is the eternal Logos of God. "Before the formation of the universe, God was not alone, but ever had within Him Thought, and in Thought the Word. He produced this Word, second after Himself, by acting within Himself." [37]

[30] *Adversus Praxean*, 7.

[31] John 14:11.

[32] *In relation to God:* Thus we interpret *apud Deum*, πρὸς τὸν θεόν.

[33] John 1:1.

[34] *Nor distinct:* that is, in nature. Doubtless this is Tertullian's idea, to which Dom Chapman misleadingly refers. Tertullian teaches that Mind and Logos are one in nature and distinct in Personality.

[35] John 10:30.

[36] *Adversus Praxean*, 8; ed. Kroymann, p. 238.

[37] "Quem secundum a se facerat agitando intra se." Ibid., 5; ed. Kroymann, p. 234.

Tertullian is clear in regard to the Logos: distinct from the Father in personality, one with the Father in nature, and from eternity in relation to the Father. Any seeming obscurity is due chiefly to the fact that his Christological terminology, though well-meaning, is not that to which the early councils gave a vogue. Here is the clear distinction of the Father and the Logos, as of one Person in relation to another:

In the Gospel, you will find it so: "In the beginning was the Word, and the Word was in relation to God, and the Word was God,"—one who was, and another to whom He was in relation.[38]

As an instance of a complete misunderstanding and misrepresentation of the Logos of Tertullian, we quote Principal Rainy:

According to Tertullian, three stages are to be distinguished in the development of the Logos. There is, first, an eternal quality or capacity in God, which is, as it were, the preparation for a second Person. Second, there is a forthcoming to create, to constitute the universe. This is the generation of the Son; but the personality is not yet so distinct or full as might be. Thirdly, there is the incarnation. In this the full personal manifestation takes being: the hypostasis, if we may say so, is completely extricated.[39]

This summary is altogether wrong. The Logos of Tertullian, from eternity, is a complete hypostasis, distinct from the Father, in relation to the Father. From all eternity, they were two Persons: "one who was, and another to whom He was in relation". To say that Tertullian's Logos is not a complete hypostasis before the incarnation, is utterly to miss his meaning.

The eternal generation of the Logos is also the teaching of the Greek apologists. We confine ourselves to the witness of Justin:

In the beginning, before all things created, God begot of Himself a Thought-Power (*δύναμίν τινα λογικήν*), which is called by the Holy Spirit the Glory of God, and at times God, or Lord, or Logos.[40]

[38] Ibid., 13; ed. Kroymann, p. 247.

[39] *The Ancient Catholic Church.* By Robert Rainy, D.D., Principal of the New College, Edinburgh. "International Critical Library" (New York: Charles Scribner's Sons, 1902), p. 207.

[40] *Dialogue with Trypho*, 61; ed. Hemmer-Lejay, p. 284.

. . . This Begotten, really put forth by the Father, was with the Father before all things created.[41]

Georges Archambault, special editor of the Hemmer-Lejay edition of the *Trypho*,[42] thinks that Justin conceives the Logos in God, before Its generation in time, as only a Thought-Power, λογικὴ δύναμις, which is endowed with but *some sort of eternity*.[43] This is not so. The Logos of Justin is that of Tertullian: the eternal Internal Word, λόγος ἐνδιάθετος; and the Verbum Prolatum, λόγος προφορικός, the Word as manifested in time.

Father Alfred L. Feder, S.J., though finding the eternity and God-head of the Logos in the Greek apologists, holds that they teach a subordination of the Logos to the Father; and are not conscious of the Sabellianism or tritheism into which their doctrine would logically lead. He thus rates, on the one side, Justin, Tatian, Athenagoras, and Theophilus; and, on the other side, Clement, Origen, and Dionysius.[44] Yet his rating is wrong. From certain phrases of Justin, he argues that the great apologete taught: "A λόγος ἐνδιάθετος, not distinct from the Person of the Father but essentially united with the Father, and hypostatized as λόγος προφορικός only just before creation".[45] Harnack extends this critique to all the apologetic Fathers: "Only the λόγος προφορικός is a Person different from the Father; the λόγος ἐνδιάθετος is not such".[46] G. T. Purves[47] goes so far as to deny the eternity of the Logos of Justin: "The Logos, then, according to Justin, was not personally eternal, but as a person was the product of the father's will at some period before creation".

The passages, to which these writers refer, should be interpreted in the light of the complete doctrine of Justin, Tertullian and the other apologists. Just as one might misinterpret our

[41] *Dialogue with Trypho*, 62; ed. Hemmer-Lejay, p. 202.

[42] Picard et Paris: Picard et Fils, 1909, p. 285.

[43] *Some sort of eternity*, "une certaine éternité", seems not to be *tota simul*, divine eternity. Cf. *Trypho*, ed. Hemmer-Lejay, p. 293.

[44] *Justins des Märtyrers Lehre von Jesus Christus, dem Messias und dem menschengewordenen Sohne Gottes*. Alfred Leonhard Feder, S.J. (Freiburg im Breisgau: Herder, 1906), p. 110.

[45] Op. cit., p. 99.

[46] *Dogmengeschichte*, 3d ed., I, p. 491.

[47] *The Testimony of Justin M. to Early Christianity* (London, 1888), p. 150.

terms of to-day, in regard to the eternal generation of the Son by the Father, so the obsolete terminology of the apologists may be misunderstood. The sum of their Logos-doctrine is this. The λόγος ἐνδιάθετος is God, one in nature with the Father, and distinct in personality from Him, eternally in relation to Him. Besides this, there is a metaphorical generation of the Logos in time—that is, the manifestation of the Logos in creation. The Logos then becomes προφορικός. At the creation of the world, is Tertullian's "nativitas perfecta" of the Logos, which has been from eternity in "vulva cordis" of the Father. Then it is that the Logos becomes Son—that is, by the generation in time, the creation of the world.[48] This is not our way of expressing the relation of the Son to the Father. That relation, in our terminology, arises from the eternal generation. And yet a relation of metaphorical Sonship, arising from the metaphorical generation in time, which the apologists have in mind, may be understood in a manner quite in harmony with Catholic teaching.

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[48] *Adversus Praxean*, 7; ed. Kroymann, p. 235.

Criticisms and Notes.

A HANDBOOK OF MORAL THEOLOGY. By the Rev. Antony Koch, D.D. Adapted and edited by Arthur Preuss. Volume III—Man's Duties to Himself. B. Herder Book Co., St. Louis, Mo. 1920. Pp. 183.

The several instalments of this important work are making their appearance with commendable celerity. At the present rate the fifth, the concluding volume, should be out within a year or so. The portion at hand begins the unfolding of the general principles of Morals in their relation to the individual self. It educes in the first place man's duties respecting the care of his body—including herein life and death—and his mind; and in the second place his duties concerning vocation and labor; likewise his rights and duties over property, honor, and reputation. These are themes obviously familiar to the clergy and indeed to every well instructed Catholic. However, they embrace under their extension such difficult and delicate moral problems as clothing, housing, recreation, art, theatres, moving pictures, bull-fights, dancing, education, wealth, its uses and abuses, and so on. The bare mention of these topics suffices to suggest how wide a field is here outspread, a field fruitful alike in moral good and ill; one that bristles with briars and thorns—cockle so entangled with the wheat that even the most expert husbandman must at times despair of attempting the task of segregation and sees that he must indeed leave the process to the Master and the time of the final harvesting. That either the author or the editor of the present manual has therefore relieved the good steward of all these perplexities would be expecting too much. On the other hand, to say that the pages are strewn with suggestions wise, timely, and practical would be to accord praise none too high. On the whole the opinions and decisions offered are marked by that sound and sane conservatism which keeps the golden mean between the extremes of laxity and of rigorism, and which respects the judgments of experts even when these might seem to some but lightly grounded. Thus, for instance, regarding the question were a Catholic condemned like Socrates to be his own executioner, would he be morally justified in administering to himself the fatal hemlock. After giving the opinions pro and con, the author states that "the *sententia communis* of Catholic moralists is against the act, though it is regarded as licit by Haunold, Elbel, Illsung, Lacroix, and others. St. Alphonsus seems to defend it as *probabilis*. Victoria, Aragon, Sa, and others draw a distinction: they hold that a guilty culprit

legally condemned to execute judgment upon himself would be allowed to take poison, as Socrates did, but not to kill himself with the sword." It no doubt manifests a certain respect for so competent an authority as Victoria and the rest to quote their opinion. At the same time one cannot but sympathize with the plain common sense verdict of Genicot who says that "non minus se interficit qui venenum stomacho infundit quam qui pectus gladio transverberat" (*Theol. Mor.*, N. 361). Fortunately the case of poor Socrates is unlikely ever to reoccur in our day.

Speaking of this matter suggests the fact that the text before us omits to mention the only strictly convincing rational argument for the unlawfulness of suicide, viz. that based on the absolute right of the Creator over human life. The argument from the violation of man's natural instinct for life and from the injury which the suicide commits against himself and society are subsidiary and require the support derived from the absolute right of the Creator.

What we have noticed as the sane moderation that characterizes the author's moral decisions, manifests itself likewise in the general style of the exposition, which keeps a happy medium between the popular writing-down of the theory and the arguments on the one side and the over-technical didacticism on the other. The exposition is uniformly clear and plain, the scholastic erudition being for the most part assigned to the marginal annotations, which are abundant and helpfully supplementary. The clarity of the English is undivorced from the strength and precision of the Latin, the work thus serving both the needs of the intelligent Catholic laity and the interests of the seminarian and the clergy.

THE ACTS OF THE APOSTLES. With a Practical Critical Commentary for Priests and Students. By Charles J. Callan, O.P., Lector of Theology and Professor of S. Scripture in the Catholic Foreign Mission Seminary, Ossining, N. Y. New York: Joseph F. Wagner. Pp. 204.

This volume on the Acts of the Apostles is a continuation of the Scriptural Commentaries designed for clerical students, by Fr. Callan, who published his Four Gospels as the first instalment some time ago. Here, as in the former volume, we have an Introduction which discusses in brief and succinct form the title, authenticity, date and place of composition; also the sources, historical character and general purpose of St. Luke's history of the Church after our Lord's Resurrection. Then follows an analysis of each chapter separately, with a detailed exposition of the text arranged in groups of verses constituting a distinct thought. The notes are, as in the earlier volume, ample, clear, and sufficiently critical to guide the

student in the appreciation of the Catholic view, and to warn him against the assumptions of rationalistic and destructive criticism. Sometimes, as in the case of the "*we passages*", the author pits the opinions of the so-called higher critics against each other. Thus Harnack is made to refute Juelicher, Wendt, and others. The question whether St. Luke used Aramaic documents which he merely translated—under the inspiration of the Holy Ghost—is not touched upon, though it deserves some consideration in view of recent critical studies. It is assumed to be one way of explaining the Hebraisms which, in a writer of excellent Greek, seem at times puzzling. As a text book in New Testament theology the volume takes its place beside the reliable commentaries for use both in the seminary and in the priest's library.

THE UNDYING TRAGEDY OF THE WORLD. By William F. Robison, S.J. B. Herder Book Company, St. Louis, Mo. 1919. Pp. 210.

Occasion has previously offered itself to notice in these pages the apologetic work accomplished by the author of the present volume through the series of lectures delivered by him during several Lents in the College Church at the St. Louis University. Those lectures treated of the foundations of religion, the Divinity of Christ especially as manifested in and by the Church. They were, therefore, essentially of an apologetic and dogmatic character. The lectures comprised in the book before us, delivered from the same pulpit, treat of the Passion of our Divine Lord, and are therefore of a specifically Lenten and devotional nature.

Although the literature treating of the same sublime theme is by no means inconsiderable, the undying tragedy is so inexhaustively fruitful of thought and devotion that it is always possible for a writer or speaker to approach it from a more or less original or at least individual point of view. This has been attained in the present case and is the ground on which the book is commended to the present reader. The Passion as here envisaged is not simply the story ever ancient yet ever new of Christ's incomparable sufferings. It portrays a type of conflict between good and evil which is ever going on in the bosom of humanity. One can see in the personages who outraged the God-Man the symbols of forces that are incessantly at work in opposing and seeking to destroy the Kingdom of God amongst men. And so it is that particularly at this moment when the world is facing reorganization and reconstruction it is well to study these typical forces that are ever thus engaged in the struggle between good and evil. The forces as manifested in the Passion are personified in the first place by Judas, the type of dis-

loyalty; in the second place by the Sanhedrim, the type of duplicity; in the third place by Pilate, the time-server. Herod represents lust; the soldiers, cruelty; the Jewish people, apostacy. These characters with their corresponding malignities are the themes of the six lectures which make up the matter of the present volume. In each case the setting is wrought out from the Gospel narrative and the typical agency of evil naturally reveals itself operative in the given conditions.

The exposition manifesting therefore both the historic incidents and their implicit moral significance, facilitates at once a more intimate realization of that "excess of love which was accomplished in Jerusalem", and a deeper knowledge of its meaning for all time. Needless to say, the Passion is treated in these lectures with that restraint which avoids the emotional excesses to which orators are liable, and with that elevation and dignity which befit the sublime tragedy. The book, while offering suggestions of which the clergy who have occasion to preach on the Passion may avail themselves, will be found serviceable by religious and the devout laity as a manual of Lenten meditation or spiritual reading.

DE CASTITATE ET DE VITIIS CONTRARIIS. Tractatus Doctrinalis et Moralis. Arthurus Vermeersch e S.J., Doctor juris, juris canonici, et scientiarum politicarum, Theologiae Moralis Professor in Pontificia Universitate Gregoriana. Brugis: Charles Beyaert. 1919.

Students of Moral Theology and especially priests who have the care of souls, who desire a more detailed and instructive treatment of important moral questions than is found in the ordinary manuals, will welcome this latest work of the learned Professor of Moral Theology at the Roman Gregorian University. Those who have read his treatise *De Justitia* will find here the same lucid style, the same sound doctrine, and that which gives special value to his writings, particular attention to what may be called the most up-to-date aspects of the subject. The author aims at a scientific discussion of the problems of sexual life suited to the needs of the zealous confessor in the guidance of his penitents. He notes in his introductory chapter that it is not expedient for all or even for most priests on account of loss of time, danger of deception, and other reasons, to have recourse to the many scientific books that have appeared in our times, from various sources, on the subject of chastity. Therefore he proposes to select and epitomize the results of the investigations of the safest and most expert writers on the subject. The doctrinal errors and the reprehensible customs and practices of our day in

regard to the contract of marriage and connubial chastity are surveyed in a succinct and yet masterful way and met with solid and convincing argument. The fallacies of Naturalism and neo-Paganism are shown to contain nothing more than the approval of ancient vices parading under new names and are proved to have as disastrous consequences in modern life as in past times.

In discussing those particular questions concerning which so much has been written lately in sex-series publications, Father Vermeersch, in a broadminded way, shows the difficulties in the determining of a correct solution and how much circumstances of place and special and national customs must influence a decision concerning such topics.

One could find perhaps nowhere else a more satisfactory answer to his inquiries concerning the wisdom of coëducation and all related topics of the "mixed-school" than in the volume under review.

How far the young may be safely exposed to the dangers which are incident to social life as we find it organized about us is another query that has been perplexing the minds of many moralists. Here again we find in the work of Father Vermeersch principles of instruction and clear guidance. But it is in the section which includes the so-much-talked-of "Eugenics" that the reader will benefit much from the erudition of the author. The instruction of youth in matters pertaining to chastity is considered under the heading "Revelatio Mysteriorum Vitae". The custom of the early Christian ages is examined, followed by a brief glance at the attitude of succeeding centuries. Next we find a full exposition of the reasons in favor of and opposed to the direct formal and complete education of youth in matters pertaining to sex life. In the careful weighing of these various arguments and in the sound mature opinion with which the chapter is closed the critical power of the author is at its best.

In a little warning footnote to the bibliography it is pointed out that while several of the writers cited are not trustworthy, Bloch, Forel, Lalande, Nyström belong to the school of Naturalists and are entirely to be condemned. The warning against such writers is timely, as we find, for instance, the work of Forel translated into English and enjoying considerable vogue. In his chapter "Religion and Sexual Life", Forel is particularly vicious in his attack on Catholicism and her institutions, especially the confessional.

The work of Father Vermeersch will be found an excellent antidote to the poisonous literature which abounds on the delicate subject which he treats.

W. J. H.

PRAXIS ORDINANDORUM ea potissimum complectens quae clericis scitu necessaria seu utilia habentur pro experimentis ordinationibus praemittendis, ad Codicis Juris Canonici redacta. Auctore Caesare Carbone, J.C.D. Taurini (Italia). 1919. Pp. 244.

Seminarians drawing nigh to the sacred ministry have hitherto had several manuals of proximate preparation from which to make choice. There were the *Examen Ordinandorum* by St. Alphonsus, the *Ordinandorum Brevis Institutio* by Porpora, Togni's well-known *Instructio pro sacrae Ecclesiae ministris doctrinae speciem daturis,* and some more. With the aid of one or other of these compendia the seminarian was enabled to review quickly for his final examination the essential and the otherwise important matters of theology pertinent to the reception of Holy Orders. The *Praxis Ordinandorum* here introduced has many points of excellence to commend it, not the least evident of which being its conformance with the new canonical legislation, a revision still probably desiderated in the case of the older works of the kind. The book takes up the Orders, Minor and Major, singly, summarizes the theological teaching concerning them; explains the duties and functions of each, and subjoins some practical suggestions looking to the worthy performance of them. There is also a list of legal formulae in blank relating to Sacred Orders. The work is written in smooth and superior Latin style which to the note of utility incident to the subject matter adds the flavor of agreeableness in the reading of it. The volume is convenient in form and is provided with a good analytical index.

DIVINE CHARITY: Its Nature and Necessity. Presented to the Theological Faculty of St. Patrick's College, Maynooth, as a Thesis for the Degree of Doctor. By the Rev. Patrick O'Neill. Dublin: M. H. Gill & Son. 1918. Pp. 140.

This is an interesting study in supernatural analysis dealing with the formal object of the act of charity. Quite a controversy has arisen anent this matter, but so far no decisive results have been reached. The stumbling-block in the way of a proper solution of the question is the difficulty of neatly distinguishing the formal object of charity from that of hope. As the case stands now, the two overlap, which causes the existing confusion and has led the theologians into a blind alley. The author brings the question nearer to a solution by showing the direction in which the way out of the difficulty must be sought.

His contention is that the analysis of the act of hope must be submitted to a thorough revision and that the motive of hope must be

restated in new terms which will do away with the inconsistencies implied in the customary doctrine. Herein we are inclined to agree with the author, for we have always thought it awkward that hope should be defined with reference to the love of concupiscence. If it is a virtue in its own right, it ought to have a definition that does not connote an essential relation to another virtue. Moreover, charity must be conceived in a manner that it be within reach of the power of man, for, after all, it is somehow meant to be elicited by man in his present condition, and it seems impossible that man should regard anything as a good that has no relation whatsoever to his well-being. We are so constituted that we must conceive of the good in reference to ourselves. We think that the difficulty will vanish, if we bear in mind the natural limitations of man and build up our theories with regard to them. Possibly, in this respect, we might learn something from the pragmatic attitude and the humanist's way of approach. A new light would also be shed on the subject, if the methods of experimental psychology were brought to bear on questions of this kind. If it is true that grace perfects nature, then it is reasonable to assume that supernatural psychology will benefit greatly by contact with natural psychology. Generally, however, theologians fight shy of psychology, and this may account for the barrenness of many of their controversies. The fact that the author has, to some extent, adopted the psychological method makes his study so illuminating and refreshing. The final solution of the question will be found along the lines which he suggests. For this much we are grateful. It is consoling that the act of charity, upon which so much depends, "is not above the ordinary capabilities of man with the aid of ordinary grace". And that is the conclusion at which the author arrives and which he establishes beyond doubt.

C. B.

ST. JOAN OF ARC. The Life-Story of the Maid of Orleans. By the Rev. Denis Lynch, S.J. New York: Benziger Brothers. 1920. Pp. 348.

No feats of heroic valor were ever spun into epic verse, no deeds of gallant knighthood were ever woven into *chansons de geste* comparable to the wondrous feats or the heroic deeds of the Maid of Orleans. The companion of angels and heavenly saints from her childhood, she passes from the peaceful life of a peasant girl to the turmoil of camp and the crash of battle. Exchanging the simple garb of a lowly shepherdess for the armor of the warrior, the sweet whisperings of the angelic voices which never forsake her are mingled with the thunder of cannon and the clash of swords. The

story of the saintly warrior maiden has often been told both by friend and foe, told in various forms and degrees of historic detail and accuracy. Access to the authentic sources of her history is no longer difficult. Some sixty years ago the Society of the History of France entrusted to one of its members, M. Jules Quicherat, the bringing to light of the pertinent documents. Between 1840 and 1849 appeared three volumes containing the Process of her Condemnation and of her Rehabilitation; likewise two other volumes comprising other documents which in the judgment of the editor furnished additional testimony as to her life and character. Unfortunately, M. Quicherat, though an expert in paleography as well as an upright and loyal man, lacked that mental insight and spiritual sympathy which are essential to a just appreciation of a character like that of Jeanne d'Arc. Consequently he omitted from his collection, on the ground of their being theological, documents of great importance in favor of less significant material.

Happily in quite recent years the original as well as the subsidiary sources have been brought together, reëxamined and critically sifted and edited by Père Ayroles, S.J., in *La Vraie Jeanne d'Arc* (5 vols., with two supplements; Paris, 1890-1902). The wealth of material accumulated in this truly monumental collection — the Bishop of Orleans styles it "an unperishable monument"—having been at the command of Father Lynch, he has been able to give us the life of the Maid of Orleans trustworthy as to the sources and the genuine facts. As the telling of the story has been to him obviously a labor of love and zeal, he has given to it the warmth and color which lifts it from the level of mere documentary photography into the plane of genuine art, art whose function it is not simply to copy reality but to vivify by idealizing it. The idealization, however, in the present case, so far from altering, does but re-present the past original with the movement of present life. It is not exaggerating to say that the artist has limned, as closely as language can do it, a living portrait of the Maid, a faithful as well as a vivid account of her childhood, her military career, with its successes and failures; her doing to death by a travesty of justice; her subsequent rehabilitation and her elevation by the Church to the honors of the altar. From a material point of view the volume is worthy of its theme, though the contents might have been disposed with more regard for proportion. Sections dignified with the title of chapters had more fittingly been relegated to paragraphs.

A DICTIONARY OF CANON LAW. By the Rev. P. Trudel, S.S. B. Herder Book Co., St. Louis, Mo. 1920. Pp. 242.

The new Code of Canon Law has already fructified in a number of general commentaries and specialized expositions. The latter thus far relate chiefly to marriage and the religious life. The book above is something midway between the general commentary and the departmental exposition. It is a key to the whole and a summing-up of the parts. A dictionary, it is also an epitome, a digest. Under the more than six hundred titles, there is hardly any conceivable point or topic embraced by the Code that is not brought out and elucidated by the rays focused upon it from every related portion of the Law. And so by its aid the student can at once get a summary of the Church's enactments upon any required subject and with the help of the numbered references can verify and, if need be, supplement the epitomized information. Cross references further facilitate the process of inquiry.

Doubtless, in a work of this kind verbal inaccuracies are almost sure to occur in the first edition. So far as the reviewer has been able to examine the text, he has not observed any error of substantial importance.

THE JOURNEY HOME. By the Rev. Raymond Lawrence. The Ave Maria: Notre Dame, Indiana. Pp. 105.

Accounts of conversions are always of interest and practical use to priests, for no two cases of "the journey home" are quite alike; whilst all are suggestive of means and ways that bring into the Church sincere inquirers after truth, of whatever type, or cast of mind, or temperament. Fr. Lawrence was reared in Presbyterianism. Reading without bias history, especially that of the Middle Ages, he came to look for something more positive as an institution founded by Christ to perpetuate His teaching. This led him into Episcopalianism. Here he was much attracted and comforted spiritually by the gifted personality and religious views of a Mr. Westcott. But the gentle tolerance of essentially divergent views in his own communion on the part of this High Church divine caused a doubt in the certainty of the convictions which he inspired. A visit to Holy Cross House, the home of the Anglican Order of that name, became a new and reassuring experience. It also caused a more eager inquiry into the sources of the beautiful devotions practised there, and thus led to the reading of literature that would throw light upon the sacramental system in the Church of Christ. Then followed in succession an observant and inquiring life in an

Anglican seminary, at Columbia University, where stray lights caught the soul from Corpus Christi church close by, and two years in the General Theological Seminary of New York. Meanwhile the entrance into the Catholic Church of Father Paul James Francis of Graymoor and of the Rev. Henry R. Sargent of the Anglican Order of the Holy Cross, gave new pause for reflection. Readings from Fr. Maturin, Cardinal Merry del Val, and others on the question of Papal authority, brought the anxious searcher finally to a definite assurance as to where he should find his Father's house. With it came the joy and certainty of being at Home. The booklet is an instructive and edifying account which is likely to be of service to priests who may want to counsel straying sheep that seek the path to religious peace. It belongs to the series of similar chapters of remarkable conversions told through the *Ave Maria* for the guidance and comfort of souls.

Literary Chat.

The Irish Quarterly *Studies* always greets you with candid eyes and a smile. You know it has something agreeable as well as valuable to offer. You are led to expect as much from the very look of its pages with their large generous type and spacing. Some years ago we used to appeal to the *Hibbert Journal* as a model in this order of excellence. But *Studies* now takes a rank equal to, if not higher than, its English contemporary, while of course from the standpoint of matter it is quite easily the superior.

A particularly thoughtful as well as timely paper in the September *Studies* is "Socialism and Catholic Teaching". The contributor, Father Peter Finlay, S.J., has no difficulty in proving that the Socialism propounded by Marx, Engels, Lassalle and their disciples, the Socialism that has taken hold of large numbers of the workers throughout Europe and America, is contrary to Catholic teaching. It has been condemned by the last three Popes because it is essentially materialistic and anti-religious.

On the other hand, Socialism understood as simply State ownership, or at least control of the sources of production and the means of distribution, is not in opposition with Catholic teaching and might *per se* be advocated as a method of economic reform; provided always of course that in the transference of these sources and means due compensation be paid to the present actual possessors; provided likewise that the right of private ownership be not denied. For, as Father Finlay justly insists, no Catholic may embrace any form of Socialism which holds all the sources of production (land, coal, minerals, water power, and the rest) to be of right the inalienable property of the collective people, state or province, and denies that in these things there can be any just private ownership. Such a form of Socialism is in contradiction with revealed religion and is condemned by the perpetual teaching, implicit and explicit, of the Church. Private ownership in these things may be as lawful as private ownership of the bread one eats and the water one drinks. "And if I am in lawful possession of any of these things, there is no authority on earth which may justly deprive me of it, unless for the common weal and with due

compensation." It is the wholesale disregard and positive negation of the latter condition which brands the Soviet Constitution of the New Russia with wanton and outrageous injustice. For it solemnly declares that "all private property in land (including forests, mines, live stock, fixtures, et cet.) shall be the common property of the people and is handed over to the workers without compensation to its previous owners, on the basis of equalized use" (Const., Ch. II, No. 3). Father Finlay thus makes plain and strong in what sense a Catholic may not be a Socialist.

Another paper of exceptional interest and value contained in the same issue of *Studies* bears the title "'Spiritism and Its Dangers". When we say that the article is over the signature of Father Thurston we have said enough to guarantee the objectivity and the lucidity of the treatment. Two propositions are established: 1. that spiritistic communications are directly evil and malignant; 2. that they are deceptive and unreliable. That the pretended communications from "the other side" are nearly always subversive of Catholic teaching; that after seventy years of trial they have added nothing to our knowledge and have brought no benefit to mankind; that spiritistic practices are a menace to sanity—physical, mental, and moral — these are points which await treatment by Father Thurston in a future article.

The almost universal mendacity of the message from "Beyond" has been so well established that the wonder is that efforts to obtain them do not cease. Perhaps there is something after all in the maxim: "People want to be humbugged", which was Barnum's way of saying *mundus vult decipi*. We suspect, however, that the cause lies much deeper and the reason much subtler than this. Instead of discussing the problem further we make room for a letter which Father Thurston cites from *Medium*, at one time the leading spiritistic journal:

"Dear Sir,—Can any of your readers advise me what to do under the following circumstances? I will state my case very briefly. Unfortunately, the uniformity of my experience enables me to do this very easily. I have been an earnest inquirer into spiritualism for the last five months, and during that time I have had more than a hundred sittings in my own house. We have had hundreds of messages and answers to questions. So far, good; this seems to me proof of an exterior intelligence in communication with the sitters. But this is my difficulty: all these communications have been of a lying character. For instance, I have been anxious to obtain tests of the identity of the spirits communicating. In seeking these, the spirits have given me what purported to be their names, with minute particulars of their earth life, their surviving friends, etc. In every case the information so given has proved to be utterly false. So of every other kind of information; it has invariably been totally untrue. And this the spirit or spirits unblushingly acknowledge after the deception has been found out. The only explanation I can get is that they 'like to catch fools', or some such message, accompanied by language of the most profane character. Nor do any expedients I may adopt produce any more satisfactory results. The falsehoods are sworn to in the name of God, the Bible, and everything that is sacred."

Upon which Father Thurston observes that the first impression given by such a letter as this is that it must be a practical joke. That it was meant in all seriousness, however, is manifest from the correspondents who either backed it up, or commended the candor of the editor in facing such difficulties.

Brother Benjamin, C.F.X., of Louisville, has prepared a dramatized version of *My New Curate*. The play is stated to be "copyrighted; no one is allowed to produce it without receiving permission from the owner of the copyright and paying a royalty". We do not know under whose authority the play is published; but we do know that Canon Sheehan himself, and presumably his executors and literary heirs, were decidedly opposed to putting *My New Curate* on the stage without at least a very rigorous censorship from competent hands.

We venture to say that the author, who can no longer speak for himself, would have strongly objected to the present setting of a story which he meant to be edifying while true to nature. The version here given lacks the essential delicacy which separates the priestly character from that of the traditional stage figure. The very first scene, in which the playwright seeks to give coloring to the old priest's study by introducing two little children as part of the solitary pastor's household, shows a lack of that sense of propriety which is such a distinct trait in the Irish character and especially that of its priesthood. Other similar features indicate lack of the same delicacy which gives to the real humor of the play a certain taint of vulgarity otherwise avoidable. We should not recommend the play in its present form to any Catholic audience, for, though it may do no great harm, it would utterly fail to reflect Canon Sheehan's story as he wrote it.

Father Wm. F. Stadelman, C.S.Sp., has been honored by a special note of Blessing from the Holy Father for his beautiful book *The Glories of the Holy Ghost*. The volume is of historical rather than devotional character, and has much artistic merit.

Holy Hour Manual, by the Rev. Patrick J. Sloan, is a series of devotional reflections and prayers, arranged for the monthly visit to the Blessed Sacrament, and the feasts of Holy Thursday, and Corpus Christi. The author, who has written several catechetical manuals, introduces the exercises by an account of the devotion of the Holy Hour. The meditations are divided into short sections ending in the suggestion of some practice in honor of the Blessed Sacrament. The booklet, printed by the Magnificat Press (Manchester), will prove an immediate help to spending the Holy Hour profitably.

The Holy Father has issued an important Apostolic Letter, *Maximum illud*, under date of 30 November, 1919, in which he urges the clergy of the Catholic world to zealous interest in the propagation of missionary work. The different articles on the same subject in this issue discuss the various phases of this propaganda and the need of information, preparation, and organized activity on the part of the clergy. If in the Far East the missionary finds a strange, half-civilized people, whose language he has to learn and to whose manners he has to accommodate himself in order to enlighten their ignorance and remove their apathy, he is confronted by evils of a different kind, less easily overcome by the mere acceptance of daily hardships, in the nominally Catholic regions of our Southern republics. Panama is an instance, and whilst we must condemn the malicious misrepresentations of the Church there, evils exist that give color to calumny. The elimination of these evils demands intelligent and patient Catholic missionary activity where we would hardly expect it.

A new edition of *P. Aertnys' Theologia Moralis*, the tenth, appears from the press of Teulings (Hertogenbosch, Netherlands). It is a newly revised and freshly reset copy of the edition reviewed by us a year ago (M. Alberts). Father C. A. Damen, C.SS.R., has made the necessary additions demanded by the recent decrees, and there are some textual improvements that bring this well-recommended manual "secundum doctrinam S. Alfonsi" up to date.

Rome and the Study of Scripture is the title of a neat pamphlet containing the various Pontifical Letters, prescriptions and acts, including the decisions of the Biblical Commission, which define the present Catholic position regarding the teaching and interpretation of the Sacred Scriptures. Students of theology and priests generally will find it a handy reference booklet, since these documents are ordinarily scattered in Biblical magazines and manuals not so readily located. (The Abbey Press: St. Meinrad, Indiana.)

A small volume, but one rich in matter to nourish the daily life of a priest, is *The Priest's Vade Mecum* by Pierre Bouvier, S.J. The translator has preserved the spirit of the original which inculcates in brief

form the rules of sacerdotal perfection, not merely for those in retirement of a retreat but for the priest in the midst of pastoral activity. (P. J. Kenedy and Sons: New York.)

The Pontifical University, the Gregorianum, announces the publication of a new periodical to be issued quarterly by the Professors of that institution, with the coöperation of other members of the Society of Jesus. The review is to be entitled *Gregorianum*, and will be devoted to theology, philosophy, and cognate branches. Consequently it will be written in Latin chiefly, and Italian. It will comprise articles on theological, philosophical, and kindred subjects, together with reviews and notices of books and current literature pertaining to its field. The spirit is to be both constructive and critical, special care being taken to have the latter quality just, fair, objective. The announcement issued by the managing office is most attractive, and both the clergy and seminarians will warmly welcome such a promising auxiliary to their studies—emanating especially as it does from so distinguished a centre of learning as the "Gregorian". Subscriptions (28 lire, foreign) are received at the office: Roma, Via del Seminario, 120.

Father Garesché has gathered into a recent volume another of those helpful and delightful series of spiritual essays for which he has become so well known. The thoughts are gleaned from life and the experience that can be understood only in the light of the *Things Immortal*. (New York: Benziger Bros.)

The *Life of Blessed Margaret Mary Alacoque*, by Sister Mary Philip of the Bar Convent, York, commends itself by reason of its having been drawn chiefly from the Autobiography of the *Bienheureuse* and from the *Life* written by her contemporaries. The letters of Blessed Margaret Mary as well as other of her writings have also been used to advantage. The work comes at an opportune time, for the decree of canonization is ready and will probably be promulgated in the near future. (London, Sands & Co.)

A new story by the author of the *Sand Hills* settles the question of what to give to "that boy". Father Spalding knows how to tell boys' stories. He knows what boys want, also what boys need (which is a different thing). *Held in the Everglades* is the title of the book. It is all about a boy, not a goody-goody, but withal a good boy, though bad enough to run away from his guardian to go a-fishing, and a-gunning in the Everglades. He takes up with a Seminole, who proves to be not an Indian but a rich young man who turns out to be a slacker, dodging the draft. Incidentally Phil Reed, the boy, learns many things about wild life in the Everglades—so does the reader—also about hydroplanes. Eventually Phil, repentant, goes back to his guardian. The slacker also repents, is pardoned and sent to France, where he is wounded and dies a hero. It is a good healthy boy's story; old boys who are still young will like it no less. (Benziger Brothers: New York.)

At the suggestion of the National Board for Historical Service a manual has been prepared to give information concerning the causes, the process, and the immediate outcome of the War. The book is entitled a *School History of the Great War* (pp. 192) and is adapted for use in the Seventh and Eighth Grades. It is by no means too elementary for higher institutions and people who have long since graduated from the class-room, and matriculated in life's university, will not be beyond the service of such a manual. Indeed, the latter class of readers are likely to derive from it the greater profit, since they may be supposed capable of discriminating when they observe an occasional lack of that complete detachment which one has a right to look for in the historian. The teacher must do the discriminating in the pupil's case. The authors are Dr. Albert McKinley, Dr. Charles Coulomb, and Dr. Armand Gerson. The book is intended to supplement an outline previously prepared by the same authors and published by the U. S. Bureau of Education as Teachers' Leaflet No. 4, in August, 1918. From the standpoint of pedagogical method and equipment the manual leaves noth-

ing to be desired. (American Book Co., New York.)

A bright little book recently issued by the Paulist Press, New York, bears the title *Back to Christ*, "a Study of His Person and Claims". When we have said that it is from the pen of Fr. Cuthbert Lattey, S.J., we need add nothing further respecting the theological solidity and exegetical scholariness of the treatment. The cry "Back to Christ", is of course re-echoed in every age, but in our own, outside the Catholic Church, it is coming more and more to mean back to the Great Teacher, the lofty idealist, the devoted philanthropist, who was Jesus of Nazareth. That Christ was God, man's Creator with an absolute and infinite claim on the services of every human being — that He still exists as the Head of a Mystical Body of which He wishes all humanity to be members — in this sense the cry "Back to Christ" is unheard outside of Catholicism.

That this, however, is the meaning in which Christ Himself makes the call, Father Lattey proves irrefragably by a study of St. Paul's Letters, the Gospels, and the Messianic types and prophecies. He finds it revealed in the abiding presence of Christ in the Eucharist and realized by such devotional experience as is brought out by the *Spiritual Exercises* of St. Ignatius. Though the substance of the book will be familiar to the theologian and exegete, it is infused with a freshness and luminousness that makes it grip and hold one's attention while convincing the judgment.

Books Received.

THEOLOGICAL AND DEVOTIONAL.

De Sacramentis. Scholarum Usui accommodavit H. Noldin, S.I., S. Theologiae professor in Universitate Oenipontana. Editio duodecima. (Vol. III *Summa Theologiae Moralis* iuxta Codicem Iuris Canonici.) Oeniponte: Typis et Sumptibus Fel. Rauch; Ratisbonae, Romae et Neo Eboraci: apud Fridericum Pustet. 1920. Pp. 820. Pret. $4.00.

De Castitate et de Vitiis Contrariis. Tractatus Doctrinalis et Moralis. Arthurus Vermeersch, e S.I., Doctor iuris, iuris canonici et scientiarum politicarum, theologiae moralis Professor in Pontificia Universitate Gregoriana. Romae (19): Università Gregoriana, 120, Via del Seminario; Brugis, Charles Beyaert, Rue Notre-Dame. 1919. Pp. xii—426. Venit 12 *lib.* in Italia, 12 *fr.* extra Italiam.

Summarium Theologiae Moralis. Ad Codicem Iuris Canonici accommodatum. Nicol. Sebastiani Sac. Editio Quarta Minor (8,200—13,200) recognita. Taurinorum Aug., Romae: Ex Officina Eq. Petri Marietti. 1919. Pp. xi—658. Pretium (en 24° papier indien relié toile), 11 *fr.*

Liber Sacramentorum. Note Storiche e Liturgiche sul Messale Romano. I. Schuster, Abbate del Sacro Monastero di S. Paolo. Vol. I: Carmi di Sion lungo le acque della Redenzione (Nozioni generali di Sacra Liturgia). Torino, Roma: Cav. Pietro Marietti. 1919. Pp. viii—203. Prezzo, 1 vol., 5 *fr.* 50.

Epitome Theologiae Moralis universae per Definitiones, Divisiones et summaria Principia pro Recollectione Doctrinae Moralis et ad immediatum usum confessarii et parochi excerpta e *Summa Theol. mor. R. P. Hier. Noldin, S.I.* a Carolo Telch, Doctore S. Theologiae et professore Theologiae moralis et Iuris canonici in Pontificio Collegio Iosephino, Columbi Ohioensis, U. S. A. et ab eodem secundum novum codicem iuris canonici recognita. Editio 4ª Oeniponte (Innsbruck, Tirol, Austria, Europe) Typis et Sumptibus Fel. Rauch (L. Pustet); Ratisbonae, Romae, Neo Eboraci et Cincinnati: apud Fridericum Pustet. 1919. Pp. xlii—602. Pret. $1.50.

MEDITATIONS ON THE PSALMS. By the Rev. Ronald A. Knox. With Preface by the Rev. H. S. Bowden, of the Oratory. Longmans, Green & Co., London and New York. 1919. Pp. 223. Price, $1.20 *net.*

BACK TO CHRIST. A Study of His Person and Claims. By Cuthbert Lattey, S.J. Paulist Press, 120 W. 60th St., New York. 1919. Pp. vii—119. Price, $1.00 *net.*

THE TREATISE OF NOVATION ON THE TRINITY. By Herbert Moore, M.A. (*Translations of Christian Literature.* Series II. Latin Texts.) London: Society for Promoting Christian Knowledge; New York: The Macmillan Co. 1919. Pp. 147. Price, 6/– *net.*

DE FORMA PROMISSIONIS ET CELEBRATIONIS MATRIMONII. Auctore Ludovico Wouters, C.SS.R., Theologiae Moralis et Pastoralis professore. Editio quinta, ad Codicem Iuris Canonici accommodata. Bussum (in Hollandia): Paul Brand, Editor Pontificius. 1919. Pp. 74. Pretium, 1 *flor.*

DE SYSTEMATE MORALI DISSERTATIO, ad usum scholarum composita. Ludovicus Wouters, C.SS.R., Theologiae Moralis et Pastoralis professor. Editio altera, ad novum ius accommodata. Prostat apud auctorem, Wittem, in Hollandia. Galopiae (Gulpen-Holland): M. Alberts. 1918. Pp. 51. Pretium, 0 *flor.* 25.

THE JOURNEY HOME. By the Rev. Raymond Lawrence. Ave Maria, Notre Dame, Ind. Pp. 107.

PHILOSOPHICAL.

IL TRATTAMENTO "MORALE" DELLO SCRUPOLO E DELL'OSSESSIONE MORBOSA. Natale Turco. (Contributo allo studio e alla cura di disturbi frequenti e dolorosissimi, non sempre considerati e riconosciuti, facilmente confusi e confondibili.) A uso degli ammalati, medici e confessori. Volume Secondo: Punti di vista morali e morali-religiosi da utilizzare nella cura. Con speciale Studio Introduttivo su: *La Spiritualità e la Vita.* (I due gran moventi della spiritualità: *Amore e timore*, e la specifica lor funzione vitale.) Torino: Cav. Pietro Marietti. 1920. Pp. 475. Prezzo, 2 vol., 32 *fr.* 50.

THE LETTERS OF ST. AUGUSTINE. By W. J. Sparrow-Simpson, D.D. (*Handbooks of Christian Literature.*) London: Society for Promoting Christian Knowledge; New York: the Macmillan Co. 1919. Pp. 336. Price, 10/– *net.*

THE TEACHING OF THE QUR'AN. With an Account of its Growth and a Subject Index. By the Rev. H. U. Weitbrecht Stanton, Ph.D., D.D., Chief Reviser of the Urdu New Testament; Editor of the Bibliography for Missionary Students. London: Central Board of Missions and Society for Promoting Christian Knowledge; New York: The Macmillan Co. 1919. Pp. 136. Price, 7/– *net.*

TERTULLIAN'S TREATISES. Concerning Prayer. Concerning Baptism. Translated by Alexander Souter, D.Litt. (*Translations of Christian Literature.* Series II. Latin Texts.) Society for Promoting Christian Knowledge, London; The Macmillan Co., New York. 1919. Pp. 75. Price, 3/– *net.*

HISTORICAL.

BENEDICTINE MONACHISM. Studies in Benedictine Life and Rule. By the Right Rev. Cuthbert Butler, Abbot of Downside Abbey. Longmans, Green & Co., London and New York. 1919. Pp. viii—388. Price, $6.50 *net.*

FATHER DUFFY'S STORY. A Tale of Humor and Heroism, of Life and Death with the Fighting Sixty-Ninth. By Francis P. Duffy, Chaplain, 165th Infantry. With an Historical Appendix by Joyce Kilmer. New York: P. J. Kenedy & Sons or George H. Doran Co. 1919. Pp. 386. Price, $2.50; $2.60 *postpaid.*

A MEDLEY OF MEMORIES. Fifty Years' Recollection of a Benedictine Monk. By the Right Rev. Sir David Hunter Blair, Bart., M.A., Sometime Abbot of Port Augustus. With a portrait and illustrations. Edward Arnold, London. 1919. Pp. xi—305. Price, $5.75 *net.*

STORIA LETTERARIA DELLA CHIESA. Monsignor G. P. Sinopoli di Giunta. Vol I: Epoca Antinicena. Dalle origini della Chiesa all'Editio di Milano (a. 313). Torino, Roma: Cav. Pietro Marietti. 1920. Pp. 390. Prezzo: 1 vol., 13 *fr.* 50.

IRELAND IN RELIGION AND LETTERS, or Discourses and Writings of Catholic and Irish Interest. By the Rev. Michael P. Mahon, author of *Ireland's Fairy Lore.* Thos. J. Flynn & Co., Boston. 1919. Pp. 191. Price, $1.50 *net.*

CATHOLIC SOLDIERS. By Sixty Chaplains and Many Others. Edited by Charles Plater, S.J., author of *The Priest and Social Action.* Longmans, Green & Co., London and New York. 1919. Pp. 157. Price, $1.75 *net.*

STORIES OF GREAT HEROES. Discoverers, Explorers and Christianizers of America. By the Rev. James Higgins. Illustrated by Harriet O'Brien. The Macmillan Co., New York. 1919. Pp. xv—142. Price, $0.60.

LA PART DES CROYANTS DANS LES PROGRÈS DE LA SCIENCE AU XIX^e SIÈCLE. Par Antonin Eymieu. Première Partie: Dans les Sciences Exactes. Deuxième édition. Perrin & Cie., Paris. 1920. Pp. 272. Prix, sans majoration, 5 *fr.*

MOTHER CATHERINE MCAULEY AND THE BEGINNING OF THE WORK OF THE SISTERS OF MERCY IN CHICAGO. By Sister Mary Fidelis. St. Mary's Training School, Printing Department, Des Plaines, Ill. 1919. Pp. 94.

LEAVES FROM THE DIARY OF A CATHOLIC CHAPLAIN IN THE GREAT WORLD WAR. By Father Bernard Carey, C.S.Sp., Duquesne University, Pittsburg, Pa. 1919. Pp. 151.

MISCELLANEOUS.

WILLIE FRANK OF STEDLEY. By M. de L. Kennedy. P. J. Kenedy & Sons, New York. 1919. Pp. 203. Price, $1.00; $1.10 *postpaid.*

MY NEW CURATE. A Religious Drama. By John J. Douglass, A.M., author of *The Exile of Erin.* Copyrighted, ownel and controlled by Brother Benjamin, C.F.X., President of St. Xavier's College, Louisville, Ky. Pp. 62. Price, $1.00 *postpaid.*

THE AMERICAN CATHEDRAL. By the Right Rev. William Lawrence, D.D., LL.D., Bishop of the Diocese of Massachusetts. The Macmillan Co., New York. 1919. Pp. 56. Price, $1.00.

MCARONI BALLADS AND OTHER VERSES. By T. A. Daly. Frontispiece by Herbert Pullinger. Harcourt, Brace & Howe, New York. 1919. Pp. ix—149. Price, $1.50 *net.*

POEMS. By Francis X. Doyle, S.J. Peter Reilly, Philadelphia. 1919. Pp. xii—137. Price, $1.00.

MCEWAN'S EASY SHORTHAND. The Wonder Manual. By Oliver McEwan, reviser of Pitman's *Shorthand Dictionary and Instructor,* author of *Verbatim Reporting* and 110 other works on Shorthand, English, Secretarial Training and Journalism. McEwan Shorthand Corporation, Chicago. 1919. Pp. 77. Price, $1.00.

MCEWAN'S EASY SHORTHAND. Vest Pocket Manual for Busy Men. With Diary and Memoranda Exercises. By Oliver McEwan, revisor of Isaac Pitman's *Shorthand Dictionary* and *The Instructor,* author of over one hundred works on Shorthand, English, Secretarial Training, and Journalism. McEwan Shorthand Corporation, 72 W. Adams St., Chicago. 1919. Pp. 40. Price, $0.75

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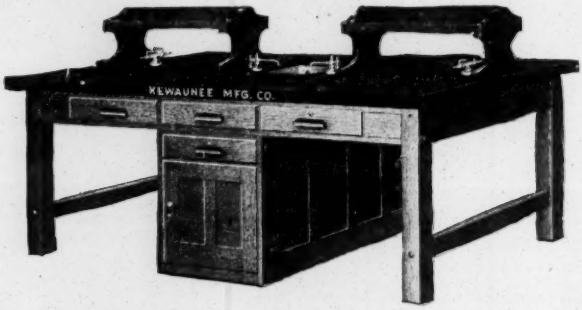

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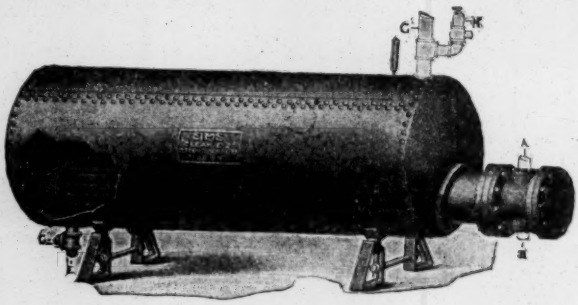

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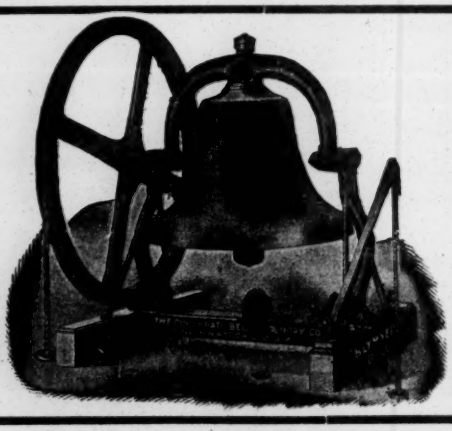

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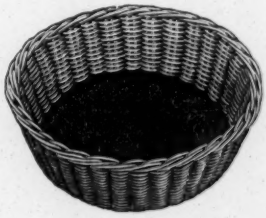

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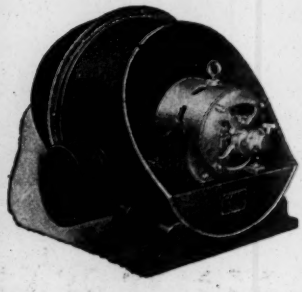

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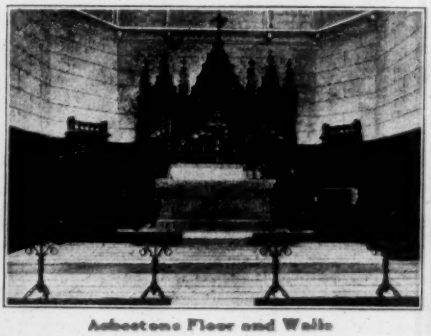

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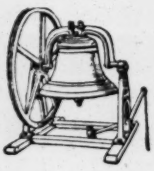

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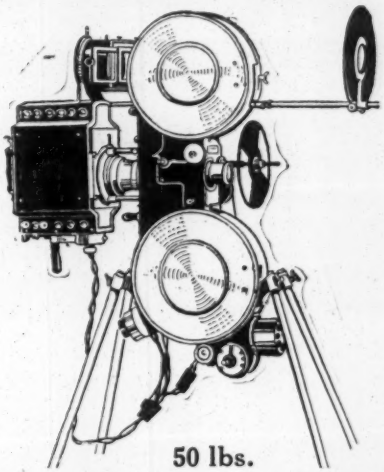

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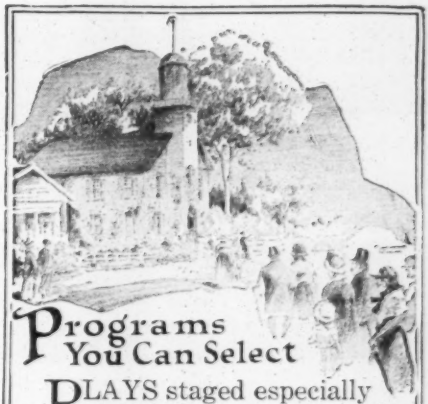

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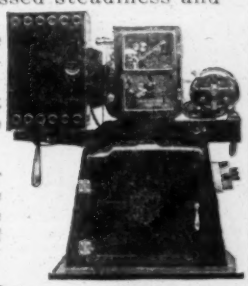

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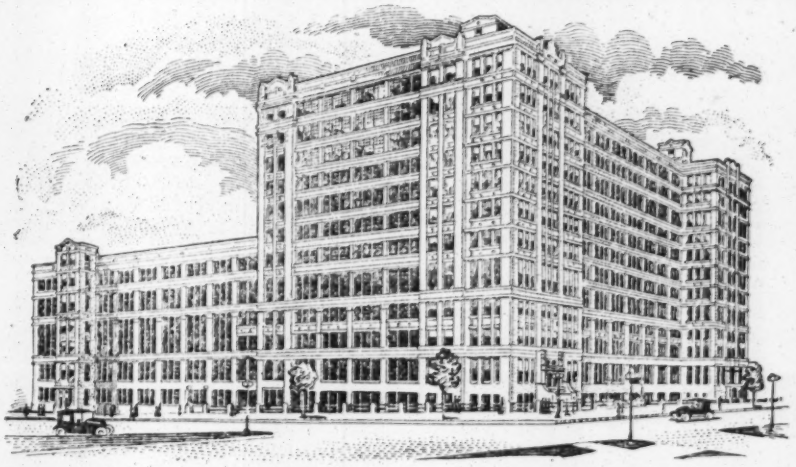

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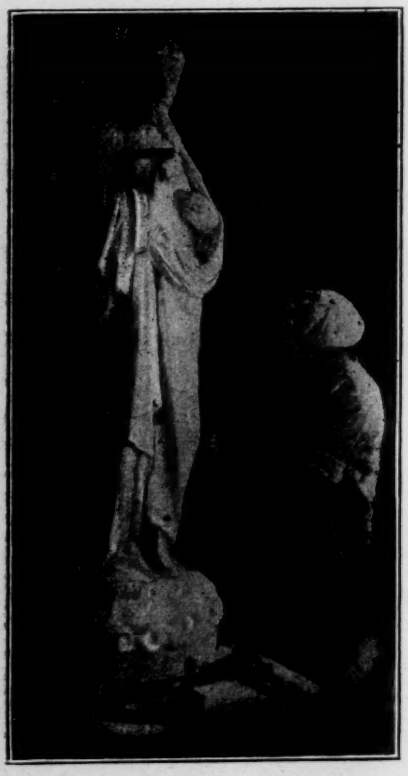

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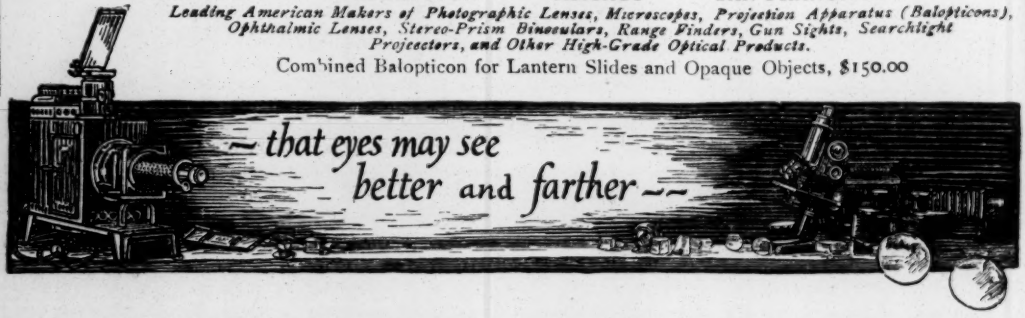

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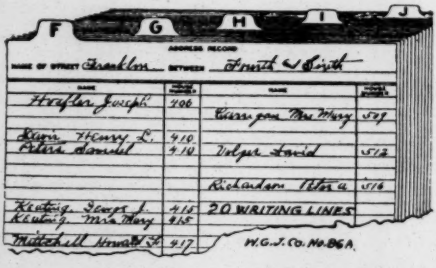

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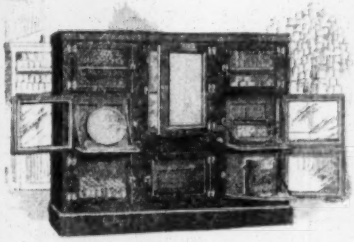

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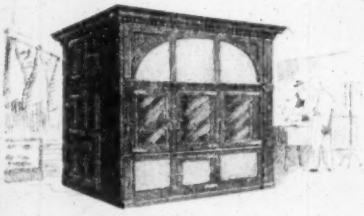

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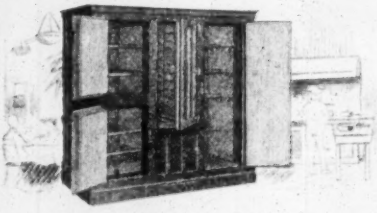

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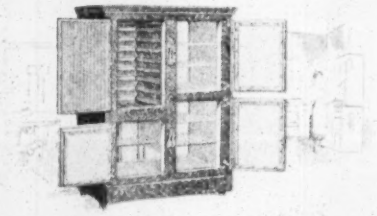

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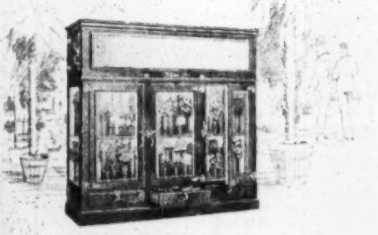

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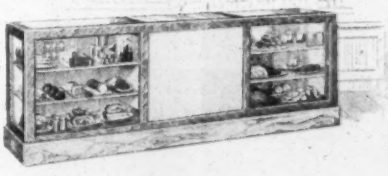

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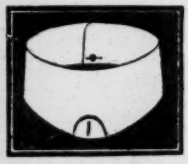

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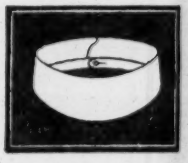

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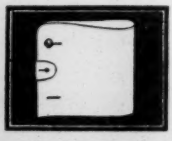

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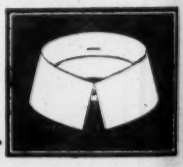

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